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SCRIPTURE

BIOGRAPHICAL DICTIONARY.

WRITTEN FOR THE AMERICAN SUNDAY-SCHOOL UNION,

AND

REVISED BY THE COMMITTEE OF PUBLICATION.

PHILADELPHIA:

AMERICAN SUNDAY-SCHOOL UNION.

146 CHESTNUT STREET.

1833.

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P R E F A C E.

THE following pages contain, it is believed, sketches of the lives of all the persons mentioned in Scripture, concerning whose history we have any knowledge. These sketches, though very concise, are much more full than they would be in a general Dictionary of the Bible, which must, of course, embrace all classes of subjects.

It is supposed that many readers and students of the Bible may have other works which supply all needful information on the Geography, Natural History, Antiquities, and other topics of Biblical investigation, but who would gladly avail themselves of a more full knowledge of Sacred Biography, if it could be had in a distinct form. By such, the present work will be regarded as invaluable.

At the close of the volume will be found a complete list of the names of persons mentioned in the Bible. It has been prepared with great labour and care, by a clerical gentleman, to whom we are also indebted for a critical revision of the whole book, as it has passed through the press.

SCRIPTURE

BIOGRAPHICAL DICTIONARY.

A

AARON. The son of Amram and Jochebed, the third in direct succession from Levi, one of the twelve Patriarchs. When the set time had come for the deliverance of the Israelites from the yoke of Egyptian servitude, Aaron was one of the instruments chosen to effect that purpose. He was at this time eighty-three years of age. His brother Moses had been directed by Divine authority, to go to Pharaoh, and command him to let the Israelites depart out of his kingdom: [Ex. iii. 10.] and to encourage his brethren to expect immediate deliverance. From this, to human view, dangerous business, Moses recoiled, and among other objections, urged that he was "slow of speech." In consideration of this constitutional defect, God told him that his brother Aaron should go with him, "to be to him instead of a mouth." [Exodus iv. 16.] Aaron accordingly received a command to accompany his brother, and they two went first to their brethren, and then to the king.

2513. Here they performed the miracles, the "signs and wonders" as God had directed them, to convince Pharaoh that they were sent to him by Divine authority. For a long time he refused to comply with their demands, and was visited with a suc-

cession of the most awful judgments.

When, at length, the Israelites were delivered, and had journeyed as far as Mount Sinai, on the eastern side of the Red Sea, Aaron was appointed to a very conspicuous and responsible office. It was at this time and place, that the Israelites received, by direct communication from God to Moses, a code of civil and religious law, one prominent part of which consisted in the appointment of a succession of priests in the family of Levi. By very solemn and imposing ceremonies Aaron was consecrated as high priest, and his sons also as his assistants and successors. [Exodus xxviii. 1.] Aaron's duties consisted in offering daily sacrifices, both morning and evening, and also at all times when they were brought by the people. Once in the year, he was to go alone into a part of the Tabernacle called the Holy of Holies, where he should offer the yearly sacrifice for himself and the nation. On his head he wore a covering, on which was inscribed "Holiness to the Lord." [Exodus xxviii. 36.] On each shoulder was a precious stone, upon which were engraved the names of the twelve tribes of Israel; [Ex. xxviii. 11, 12.] and on his

breast was a breast-plate, composed of twelve precious stones set in gold, on which were also engraven the names of the twelve tribes. [Exodus xxviii. 21.] His garments were always to be of a particular form, colour, and fabric; and his person to be kept pure and holy, free from all ceremonial pollution, a fit type of the great High Priest, who, "in the fulness of time," was to make in his own person, an atonement for the sins of the whole world. Aaron, however, was by no means sinless. He seems to have been deficient in firmness of mind, and was too easily led to follow the multitude to do evil. [Exod. xxxii. 1.] While Moses was on the mount receiving the law, the people became impatient at his long absence, and proposed to Aaron to make them gods which should go before them to their promised inheritance. To this impious proposal he acceded, and made of their golden ornaments a calf, which they declared to be their god. For this astonishing act of impiety he seemed sincerely penitent; but the death of his two eldest sons shortly afterwards, [Lev. x.] was a severe trial to him, and though forbidden to show any outward signs of sorrow for the punishment of those daring transgressors, yet the feelings of the father overcame the firmness of the priest, and that day he could not eat of the sacrifices as the law enjoined. After the laws were given, and the government of the Israelites was established, they left Mount Sinai, and marched on their journey; but we soon find Aaron, not merely joining a rebellion, but one of the leaders in it. [Num. xii.] The pretended reason was, that

Moses had married an Ethiopian woman: the real cause was envy. Again Aaron was humbled for his sin, and again the prayers of Moses in his behalf were accepted, and the offender forgiven. But Aaron too, as well as Moses, had to bear a share in the envy of the people. [Numbers xvi, xvii, xx. 2.] Once, when they expressed their dissatisfaction at his elevation to the priesthood, in preference to others, Moses, by Divine instruction, selected twelve rods, and wrote upon each the name of a tribe, and upon the rod for the tribe of Levi, the name of Aaron. He then laid them up in the ark until morning, when it was found that, while all the others remained as they were, Aaron's rod had budded, and blossomed, and brought forth almonds. This rod was, therefore, laid up in the tabernacle to be kept for a witness, that God had selected Aaron as his priest. When the Israelites arrived at Mount Hor, Moses was commanded to ascend the mountain with Aaron and his son Eleazar, to strip Aaron of his robes and put them upon Eleazar, who should succeed his father in the priesthood. [Numbers xx. 25—28.] This they did, and Aaron died there 2552. in the top of the mount, aged one hundred and twenty-three years: and all Israel mourned for him thirty days.

ABAGTHA, one of the seven chamberlains of king Ahasuerus. [Esther i. 10.]

ABDA, the father of Adoniram, whom Solomon appointed over the tribute. [1 Kings iv. 6.]

ABDEEL, father of one of the men whom Jehoiakim sent to take Jeremiah prisoner. [Jer. xxxvi. 26.]

ABE

ABDI, grandfather of Ethan; one of the singers appointed by David, and continued by Solomon. [1 Chron. vi. 44.]

ABDIEL, son of Guni, of the tribe of Gad. [1 Chron. v. 15.]

ABDON, the son of Hillel, an Ephraimite, and one of the judges of Israel. [Judges xii. 13.]

ABDON, son of Micah, sent by king Josiah to the prophetess Huldah, to inquire her opinion respecting the book of the law which was discovered in the temple. [2 Ch. xxxiv. 20.] Also, the name of several other persons.

ABEDNEGO, the name given by the prince of the eunuchs of Nebuchadnezzar to Azariah, a young Israelite of the tribe of Judah, who had been carried a captive to Babylon. [Daniel i.] He, with several of his companions, among whom were Daniel, Mishaël, and Hananiah, were selected for their wisdom and beauty, to stand before the king, and for that purpose were to be maintained and educated three years at his expense. These four requested that they might be permitted to live upon vegetables only, that they might not defile themselves with the king's meat. This was allowed for ten days, as an experiment; when it was found that they far surpassed their companions in health and beauty; and thenceforward they were permitted to live as they desired. Some time afterward, Nebuchadnezzar the king had a dream which troubled him, and which none of his wise men could interpret. Daniel heard of it, and having requested the prayers of his three young friends for his success, went to the king, and told him the interpretation of his dream. For this service,

ABE

himself and his three friends were exalted to high stations in the province of Babylon. A severe trial of their faith in God, and their attachment to him, now awaited them. Nebuchadnezzar erected an immense image in the plain of Dura, and commanded that all who would not fall down and worship it, should be cast alive into a burning fiery furnace. This threat did not in the least intimidate the young Hebrews, and they refused to worship any other than the living God. Nothing is said of Daniel, perhaps he was absent; but Shadrach, Meshach, and Abednego were bound, and cast into the furnace, when it was heated to such a degree that the flames slew those who threw them in. Immediately the king exclaimed, Did not we cast three men bound into the furnace? and lo, I see four men loose, and walking, and the fourth is like the Son of God. He then called to them, and the three Hebrews came out unhurt; their hair was not singed, neither had the smell of fire passed upon them. This miracle so astonished Nebuchadnezzar, that he commanded all his subjects thenceforward to worship and fear the God of Shadrach, Meshach, and Abednego. [Daniel iii.]

ABEL, son of Adam and Eve. [Genesis iv.] He was a keeper of sheep, and brought an offering unto the Lord of the firstlings of his flock; thus acknowledging himself a sinner, who needed an atonement, and professing his faith in the blood of the great Sacrifice who was to come. [Hebrews xi. 4.] His brother Cain, a tiller of the ground, offered of its productions; but his offering was not accepted. At this his anger was

ABI

kindled against his brother, and when they were alone in the field, he slew him. Abel's death was the first that occurred among the human species.

ABIA. When the ark of the covenant was brought by King David from Kirjath-jearim, and a set up at Jerusalem, and a regular system of worship established there, the descendants of Aaron by his sons Eleazar and Ithamar were divided into 24 companies or "courses," [1 Chr. 24.] to minister in rotation at the altar, each course giving place to the next in order every seventh day. These courses were called after the name of the chief man in that branch of the family from which the "course" was taken. Thus, the eighth course was taken from the family of Abia, and was called the course of Abia; and from this family descended John the Baptist, the forerunner of the Saviour. [Luke i. 5.] Abia is also called *Abijah* in the Old Testament.

ABIA, a descendant of Solomon, from whom descended Joseph, the husband of Mary, and the reputed father of Christ. [Mat. i. 7.]

ABIAH, one of the sons of Samuel. [1 Sam. viii.] When Samuel became old, he committed the government of Israel to his sons Joel and Abiah. They did not follow the good example of their father, but "perverted judgment, took bribes," and administered the government so corruptly, that the Israelites determined they would no longer be ruled by judges, but would have a king, like the neighbouring nations.

ABIAH, daughter of Machir and wife of Hezron. [1 Chron.

ABI

ii. 21.] She was the grandmother of Jair, who had 23 cities in the land of Gilead. Hezron married her when he was 60 years old.

ABI-ALBON, one of David's thirty valiant men. [2 Sam. xxiii. 31.]

ABIASAPH. A descendant of Levi, of the fourth generation. [Ex. vi. 24.]

ABIATHAR, the son of Ahimelech, the High Priest, whom Saul slew for furnishing David with arms when he fled from him. Abiathar was the only one of his father's family that escaped the rage of Saul; and he fled to David, joined his party, and became his priest. Thus there were two high priests in Israel at the same time, Abiathar in the party of David, and Zadok in that of Saul. They both held the office through David's reign, but when Solomon succeeded his father in the kingdom, Abiathar attached him-

self to the rival party of Adonijah, was deposed by Solomon, and the office conferred exclusively upon Zadok. Thus was the high priesthood transferred from the family of Ithamar to that of Eleazar, according to the prediction given to the high priest Eli. [1 Sam. ii. 30.]

ABIDAN, son of Gideon, and captain of the tribe of Benjamin, while journeying in the wilderness. [Numbers ii. 22.]

ABIEZER, one of David's thirty honourable men [2 Sam. xxiii. 27.]

ABIGAIL, one of David's wives. [1 Sam. xxv. 3.] She was first the wife of Nabal, a Carmelite, a man of great wealth, but of an unhappy disposition, and a depraved character. While David and his men dwelt near him, in

the wilderness, they protected his shepherds and their flocks from depredators. In consideration of this service, David sent to him, at shearing time, for a small present of any thing that it might be convenient for him to spare. To the bearers of this request Nabal returned a haughty refusal; which so provoked David, that he determined to destroy him, and all his house, before the next morning. Abigail heard of the danger that threatened her house, and without informing her husband, she formed her own resolution, and proceeded immediately to put it in practice. [v. 18.] She loaded her asses with a present of 200 loaves, and two bottles of wine, five sheep ready dressed, and five measures of parched corn, a hundred clusters of raisins, and two hundred cakes of figs, and went with them to David. Her language and appearance were so appropriate and so pleasing to David, that she completely disarmed him of his rage, and thus saved him from shedding blood, and her own house from destruction. [v. 33.] When she told her husband the next morning of the danger he had escaped, his heart died within him. [v. 37.] Ten days after this he died; and David sent proposals of marriage to Abigail, which she accepted; went to his camp, became his wife, and was the mother of one of his sons, Chileab, or Daniel. [1 Chron. iii. 1.]

ABIGAIL, a sister of David, wife of Jether, and mother of Amasa. [1 Chron. ii. 16, 17.]

ABIHAIL, father of Zuriel, who, in the days of Moses, was chief of the families of Merari. [Numbers iii. 35.]

ABIHAIL, uncle of Morde-

cai, and father of Esther. [Esther ii. 15.]

ABIHAIL, daughter of Eliab, the son of Jesse, and wife of Rehoboam, first king of Judah after the separation. [2 Chron. xi. 18.]

ABIHU, son of Aaron. Soon after their consecration to the priest's office, Nadab and 2514. Abihu offered strange fire in their censers; for which violation of the law they were struck dead by fire from the Lord. [Leviticus x. 1, 2.]

ABIHUD, son of Bela and grandson of Benjamin. [1 Chr. viii. 3.]

ABIJAH, son of Jeroboam, 3046. first king of Israel after the separation of the Jews into two governments. [1 Kings xiv.] He died young. While he was sick, his father sent his wife to inquire of Ahijah, the prophet, whether the child would die? She went in disguise, but the Lord had previously informed the prophet who was coming to him, and what to say to her. He, accordingly, told her that the child should die at the moment she arrived at her home, and that he should be the only one of his father's family who should come to his grave in peace, and be lamented by the nation. This prophecy was strictly fulfilled.

ABIJAH, or ABIJAM, son 3050. of Rehoboam, began to reign over Judah in the 18th year of Jeroboam king of Israel; and occupied the throne three years. [2 Chron. xiii.] During this time a war broke out between Abijah and Jeroboam, in which the former commanded a force of 400,000, and the latter of 800,000 men. When their armies met, Abijah ascended mount Zemaraim, and

addressed the opposite army, reminding them that God had given the kingdom to David, his grandfather, and, therefore, it belonged to himself as his descendant, that Jeroboam was an usurper, who had led them astray from God, that he had cast out the Levites from being priests, and made others priests in their stead; that with himself and his followers were the priests, and the worship of the true God, and warned them not to fight against the Lord God of their fathers. Jeroboam heeded not the counsel of Abijah, but set an ambush to surprise his army. But when the men of Judah looked behind them, and found themselves surrounded, the priests sounded with their trumpets, the people cried unto the Lord, and rushed to the conflict, overcame their enemies, and slew of them 500,000. From this blow Jeroboam never recovered; but Abijah grew more and more prosperous and powerful, married 14 wives, and was the father of 22 sons and 16 daughters. He was buried in Jerusalem, and his son Asa reigned in his stead.

ABIMELECH, king of Gerar. [Gen. xx.] When 2080. Abraham dwelt in Gerar, Abimelech saw his wife Sarah, was pleased with her beauty, and took her to be his wife, not knowing her relation to Abraham, for he had said, "she is my sister." The family of Abimelech now became afflicted with sickness, and God informed him in a dream, what was the cause of it, and bid him restore Sarah to her husband. Abimelech seems to have had no evil intentions, and immediately complied with this requisition; at the same time giving him many presents, accompanying

them, however, with a sharp rebuke for practising such a deception.

ABIMELECH, successor to 2200. the former king of that name, reigned in Gerar when Isaac sojourned there, to escape the famine that prevailed in Canaan. [Gen. xxvi.] Isaac attempted to practise the same deception with regard to his wife Rebekah, that Abraham had done respecting Sarah. But Abimelech soon discovered it, and charged all his people not to touch the man or his wife, upon pain of death. When Isaac became very rich, and his flocks and herds had greatly multiplied, Abimelech requested him to leave his territories; and he afterwards went to Beer-sheba with some of his principal officers, to make a covenant of peace with him, aware that Isaac was sufficiently powerful to disturb the peace of his little kingdom, should he be inclined to do it.

ABIMELECH, son of Gideon, by his concubine 2768. at Shechem. [Judges ix.] After the death of his father, Abimelech aspired to the government of Israel. To accomplish this object, he repaired to Shechem, and persuaded its inhabitants to espouse his cause. They then gave him 70 pieces of silver, with which he hired "vain and light persons" to go with him to the house of his father, at Ophrah; where he slew, upon one stone, 70 of his brethren. Jotham alone escaped by flight. The Shechemites then assembled and declared him king. When Jotham heard it, he went and stood upon Mount Gerizim, and lifted up his voice, and cried to the men of Shechem, reproaching them with their treachery to the family of the man who

had done so much for them; and concluded by denouncing a curse upon them, if they continued in their unjust alliance. He then fled to Beer. Abimelech did not long enjoy his regal dignity. His iniquities began to be visited upon his own head. Discords arose between him and the men of Shechem, and in his absence they rebelled against him, invited Gaal to their assistance, and set ambushments in the mountains to intercept him on his return. Zebul, the governor of the city, remained faithful to him, and sent him word of the conspiracy against him. Abimelech collected a band of men, and marched towards the city. The Shechemites sallied out against him, but were defeated; and on attempting to return into the city, they found Zebul had shut the gates against them, and they were obliged to flee. Abimelech now divided his forces, and when the Shechemites came out against him the next day, a part of his army attacked them, while he, with the remainder, seized the gates of the city. The inhabitants who were left, fled to a tower, which he burnt; and thus was this city punished for its treachery, according to the prediction of Jotham. And now Abimelech was to receive the wages of his iniquity. Elated with his success, he marched to Thebez, another revolted city, captured it, and attempted to burn the tower as he had done that of Shechem; but approaching close to the gate, a woman threw a piece of a mill stone from the upper part of the tower upon his head, and broke his skull. Sensible that he was mortally wounded, he called to his armour-bearer to fall upon him

with his sword, that it might not be said "a woman slew him." Thus a fire came out from Abimelech which devoured Shechem, and a fire came out of Shechem which devoured Abimelech. [Judges ix. 56, 57.]

ABINADAB, second son of Jesse, and one of David's three brethren who were in Saul's army. [1 Sam. xvii. 13, 14.]

ABINADAB, a son of Saul, who was slain with him in the battle of Mount Gilboa. [1 Sam. xxxi. 2.]

ABINADAB, of Kirjath-jearim, in whose house the ark of the Lord abode 20 years, after its return from the Philistines. [1 Sam. vii. 1.]

ABINOAM, the father of that Barak who delivered Israel from the oppressions of Jabin king of Canaan. [Judges iv. 6.]

ABIRAM, a Reubenite, son of Eliab. He, with several others, aspiring to the priesthood, rebelled against the authority of Moses and Aaron. [Num. xxvi. 5—9.] They were signally punished by the earth's opening and swallowing them and all that belonged to them. (See Korah.)

ABISHAG. A Shunammite woman. She was selected for her youth and beauty from among all the daughters of Israel [1 Kings i. 3.] to nourish and cherish king David in his old age. After his death, Adonijah petitioned his brother Solomon, then on the throne, to give him Abishag to wife. [1 Kings ii. 21.] Solomon replied, that he might as well have asked the kingdom, and immediately sent and slew him. (See Adonijah.)

ABISHAI. Brother to Joab, and son of Zeruah, David's sister; [1 Chr.

ii. 16.] and one of David's adherents while his life was sought by Saul. At the time David was hid in the wilderness of Ziph, the Ziphites informed Saul of the place of his retreat, and he immediately proceeded against him with 3000 chosen men. While they were encamped in the hill of Hachilah, Abishai went with David, in the night, to Saul's tent, and took from his pillow his spear and a cruse of water, and returned. Abishai would have slain Saul, but David would not give permission, "because he was the Lord's anointed." [2 Sam. xxvi.] Abishai was afterwards engaged with Joab in the assassination of Abner, the captain of Saul's army. [2 Sam. iii. 30.]

ABIUD. One of the ancestors of Joseph, the reputed father of Jesus Christ. [Matt. i. 13.]

ABNER. Uncle of Saul, the first king of Israel, and captain of his host. [1 Sam. xiv. 50.] After Saul's death, he proclaimed Ishbosheth king over the greater part of Israel, and for two years maintained his cause against David and the men of Judah. After this he went over to David, and made a peace with him; but Joab and Abishai hearing of it, contrived, by treachery, to get him into their power, and then slew him [2 Sam. iii. 30.] in revenge for the murder of their brother, Asahel, some years before.

ABRAHAM, or ABRAM. 1944. One of the most distinguished characters in Scripture. [Gen. xi. 26.] He was the son of Terah, an inhabitant of "Ur of the Chaldees," which lay a great distance to the east of Palestine. The family left the place of their nativity, to go into the land of Canaan, by

the command of God. After the fall of Adam, a Saviour was promised to the human race. Soon after the deluge, the world in general became as it was before, extremely corrupt, and devoted to idolatry; and it was necessary that some one should be selected, in whose family the knowledge and worship of the true God should be preserved; and for this purpose, *Abram* was selected. On their way to Canaan, they sojourned a while at Haran, a place nearly 300 miles to the northeast of the country of their destination, where Terah died; [Gen. xi. 32.] and Nahor, one of his sons, took up his final residence. Abram, however, receiving an express command from God, again commenced his journey, with Lot, the son of a brother of his, who had died in Chaldea; and when he arrived in Canaan he built an altar and established the worship of God among the heathen inhabitants.

1980. [Gen. xii. 8.] This was the commencement of the nation of the Jews, who all look to Abraham as their venerated father, even to this day. He was at this time 75 years old, and his wife, Sarai, 65. They had no children, although it had been promised them that the Saviour should descend from them.

Soon after their arrival in Canaan, a famine forced them to flee into Egypt for sustenance; [Gen. xii. 10.] and here Abram practised a gross deception upon the king of that country; showing as great want of trust in God, as his former obedience had manifested confidence in his protection. His wife being very beautiful, he imagined the Egyptians might slay him, to possess themselves of such

a prize; he therefore introduced her as his sister. In one sense this was true, according to the Hebrew idiom, as she was before marriage a near relative. But this does not excuse the motive for his conduct, in preferring his own life, to his wife's character and happiness. However, God discovered the truth to Pharaoh, who immediately sent Abram and his family away from Egypt, with a sharp rebuke.

The wealth of people, in those days, consisted chiefly in flocks and herds; [Gen. xiii. 6.] and Abram and Lot had now become so rich in this species of property, that it was inconvenient for them to dwell together; and Lot removed to the valley of Jordan, an extremely rich country, but inhabited by idolaters. He had not resided here long, before a number of chiefs from the north and east made an irruption into the valley, and took all prisoners, and Lot among the rest. [Gen. xiv. 11, 12.] Abram heard of it, and arming his servants, 318 in number, he proceeded with some of the neighbouring princes, with whom he was confederate, to the rescue of his nephew. This, by the blessing of God upon his endeavours, he soon effected, and brought back the whole of the spoil which the invaders had taken, refusing to take any reward of the grateful prisoners for his services. The rescue of his relative was his only object in this his only military expedition. On his return, Melchisedek, king of Salem and "priest of the most high God," [Gen. xiv. 18.] met him with refreshments and a blessing, and received "tithes of all." (See Mel'k.) The promises that he should

be the father of the Messiah, &c., were occasionally renewed to him; but Sarai despairing of their fulfilment, so far as she was concerned, proposed to Abram to take her maid, Hagar, for a wife. [Gen. xvi. 2.] To this he foolishly consented, and although she had a son, God told him that this was not the promised seed from whom the Saviour should arise.

At length, when Abram was 99 years old, [Gen. xvii. 1.] God again appeared to him, in the most impressive and solemn manner, and confirmed the covenant with him, that "he would be a God to him, and to his seed," and that the long wished for son should be given to them that year. He also changed his name from Abram to Abraham, and his wife's from Sarai to Sarah, and likewise, at the same time, instituted the rite of circumcision, as a seal of the covenant. Ishmael, Hagar's son, was now 13 years old, and with the rest of his father's family, was immediately circumcised. But another deception, practised upon the king of Gerar, near whom he sojourned, similar to that which he had before made use of in Egypt, gave new proof that, though obedient to the commands of God, Abraham had too little confidence in the peculiar care of Providence over him, and all his. [Gen. xx. 2.]

At length the promised son, Isaac, was born; and when he was weaned, Sarah saw Ishmael "mocking." [Gen. xxi. 9.] This produced a contention between her and Hagar, as had often occurred before, and God directed Abraham to conform to Sarah's wishes, and send them away. Many years now passed

over Abraham's family in peace, and nothing of importance is recorded until Isaac was 25 or 30 years old, when God commanded his aged father to take him, and go three days' journey to Mount Moriah, and there offer him for a burnt-offering. [Gen. xxii. 2.] Here was indeed a sharp trial of Abraham's faith and obedience. But he loved and feared God, and trusted him too, to fulfil all his promises in his own way. Concealing his errand from the fond mother, whose entreaties might have shaken his resolution, he proceeded with the unconscious victim to the appointed place; and after preparing the altar, he made known the will of God to his beloved son, who immediately submitted to the awful mandate. Distressing as it must have been to this affectionate parent, to part with his child by death, and still more aggravating, to be obliged to inflict it with his own hand, he hesitated not; but bound his son, and laid him upon the altar, and had reached his hand forth and seized the knife to slay him, when a voice from heaven called to him to stop; it was enough, his faith and obedience had been sufficiently proved, and he most joyfully received his son back again, as one alive from the dead; and having sacrificed a ram which at that moment he discovered entangled in a thicket, he returned home with his son in safety.

A few years after this, Sarah died, and Abraham bought a piece of ground to bury her in, [Gen. xxiii. 16.] for although the whole land had often been promised him as the inheritance of his posterity, he did not personally own a single

foot of it except Sarah's grave. Some years after her death, he married Keturah; [Gen. xxv. 1.] by whom he had six sons, whose descendants became numerous and powerful nations: and after travelling through this changing world for the long period of 175 years, he went to his final rest in peace, and his sons, Isaac and Ishmael, united in depositing the remains of their venerated parent in the grave. [Gen. xxv. 7—10.]

ACHAICUS, said to be one of the bearers of the first epistle of Paul to the Corinthians. [1 Cor. xvi. 17.]

ACHAN. When the Israelites had crossed over

2550. Jordan, and the city of Jericho miraculously delivered into their hands, they were commanded to reserve the silver and gold, and the vessels of brass and iron, for the treasury of the Lord; and to burn every thing else as an accursed thing. [Josh. vi. 17—19.] Their leader, Joshua, supposed this order was strictly obeyed; but when they next attempted the conquest of the small city of Ai, they were smitten before their enemies. At this, Joshua was overwhelmed with grief, and prostrated himself before the Lord. But the mystery was there explained to him. The order at Jericho had been disobeyed. Lots were cast, and Achan, a man of the tribe of Judah, was convicted of having taken a Babylonish garment, a wedge of gold, and two hundred shekels of silver. He confessed his crime, and was taken with his family, his property, and his stolen goods to the valley of Achor: "and all Israel stoned them with stones, and burned them with fire, and raised over

them a great heap of stones" says the sacred historian "unto this day." [Josh. vii.]

ACHBOR, father of Baalhanan, one of the kings of Edom, before there were any kings in Israel. [Gen. xxxvi. 38.]

ACHBOR, a man whom king Josiah sent with others to inquire of Huldah the prophetess concerning the book of the law, that was found in the house of the Lord. [2 Kings xxii. 12.]

ACHISH, king of Gath, to whom David fled for refuge from the anger of Saul. [1 Sam. xxi. 10.]

ACHSAH, the daughter of Caleb, whom he gave to Othniel his nephew, as a reward for taking the city of Kirjath-sepher. [Judg. i. 11—15.]

ADAH, wife of Lamech, and mother of Jabal a shepherd, and Jubal a musician. [Gen. iv. 19.]

ADAH, one of the wives of Esau, and daughter of Elon the Hittite. [Gen. xxxvi. 2.]

ADALIAH, one of the persons mentioned, as chief men, who dwelt at Jerusalem. [1 Chron. viii. 21.]

ADALIAH, of Boscath, father of king Josiah's mother. [2 Kings xxii. 1.]

ADALIA, one of the ten sons of Haman, who were slain by the Jews, in self-defence. [Esth. ix. 8.]

ADAM, the father of the human race. It would doubtless be extremely

1. interesting to us, who attach so much importance to transactions of a merely temporal nature, to learn the events of the long life and early times of Adam, when the world was new, and no one could look back to a former generation, and say, "our fathers did thus and so." But

the inspired penman has little to do with those scenes which relate only to earthly things, and therefore all we know of our first parent is, that when God had formed this world, and fitted it up to be a convenient residence for created beings, he took of the dust of the earth, and made man, and breathed into him the breath of life, and he became a living soul: [Gen. ii. 7.] he was then furnished with a partner, taken from his side while he slept, and they were placed in Eden, where they were surrounded with all they needed, and permitted to use all except the fruit of *one tree*; to eat of this they were forbidden on pain of death. Tempted by Satan, the woman took of the fruit, and ate; and tempted by his guilty partner, the man also disobeyed the command, and ate likewise: and thus brought death into the world, and all our wo. [Gen. iii. 6.] They were then driven from Eden, and obliged to earn their food by the sweat of their brow. During a life of 930 years, nothing more is said of them, except that they "had sons, and daughters," [Gen. v. 4.] children born in their own sinful likeness, and like themselves, subject to the incurred penalty, death, spiritual as well as temporal. They did not, however, die without some knowledge of a Saviour, who should appear to take away the sins of all who should believe on him. Whether they accepted of him for themselves, we are not informed, and probably shall never know, until that day, when the secrets of all hearts shall be made manifest.

ADIEL, a descendant of the tribe of Simeon, and a prince, or chief man of his family. [1 Chron. iv. 36—

41.] He, with several others, went to the valley of Gedor, to seek pasture for their flocks, and finding a rich and fruitful country, they drove out the "children of Ham," who inhabited it, and retained the valley for themselves.

ADIN, four hundred and fifty-four of his descendants went up from Babylon to Jerusalem, with Nehemiah, Zerubbabel, &c. [Ezra ii. 15.]

ADINA, one of the valiant men who, with 30 followers, adhered to David. [1 Chron. xi. 42.]

ADINO, the Eznite, one of David's three mighty men. "He lifted up his spear against eight hundred, whom he slew at one time." [2 Sam. xxiii. 8.]

ADLAI, father of an officer of king David. [1 Chr. xxvii. 29.]

ADMATHA, one of the seven wise men belonging to the court of Ahasuerus king of Persia, who were consulted on the case of Queen Vashti. [Esth. i. 14.]

ADNA, one of the men who had taken wives who were not Jewesses during the Babylonish captivity, but who, after their return to their own land, separated themselves from those wives, and offered a burnt-offering for their transgression. [Ezra x. 30.]

ADNAH, captain of a thousand Manassites, who joined David at Ziklag. [1 Chron. xii. 20.]

ADNAH, chief captain of Judah, in the days of Jehoshaphat. [2 Chron. xvii. 14.]

ADONI-BEZEK. The first expedition of the Israelites against the Canaanites, after the death of Joshua, was directed to the dominions of this powerful

king. Ten thousand men were slain in Bezek, his capital, and he was captured in his flight, and brought to the camp, where his thumbs and his great toes were cut off. And Adoni-bezek said, "threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table. As I have done, so God hath requited me." And they brought him to Jerusalem, and there he died. [Judg. i. 7.]

ADONIJAH, the fourth son of David. His mother's name was Hag-

gith. [2 Sam. iii. 4.] When David became old, and incapable of doing business, Adonijah aspired to the kingdom, and having obtained the assistance of Abiathar, one of the priests, and Joab, a celebrated captain in the army, he caused himself to be proclaimed king. [1 Kings i.] Information of his proceedings being carried to David, he immediately confirmed his promise to his wife Bathsheba, that her son Solomon should reign after him; and to secure to him the possession of the throne, he commanded Zadok, another priest, and Nathan the prophet, and Benaiah the recorder, to take Solomon down to Gihon, and anoint him king. This order was promptly obeyed, and the procession entered Jerusalem, on their return, shouting, and proclaiming with trumpets the accession of Solomon, just as Adonijah and his invited guests had made an end of their feast. Learning the cause of the clamour without, they were filled with dismay, and leaving their new sovereign to take care of himself, they fled every man his own way. Adonijah took refuge in the

temple, and laid hold on the horns of the altar, refusing to quit that sacred place of safety, without a promise of life from Solomon. This, upon condition of future good conduct, was granted him, and he returned to his own house. Solomon, however, seems to have been very suspicious of him, and after their father's death, he found a pretext for taking his life. [1 Kings ii.] (See Abishag.)

ADONIKAM, the head of a family of six hundred and sixty-six persons, who went up from Babylon, with Zerubabel, Nehemiah, &c. [Ezra ii. 13.]

ADONIRAM, a treasurer, or receiver of the tribute paid to king Solomon. [1 Kings iv. 6.]

ADONIZEDEK, king of Jerusalem, at the time 2550. the country was conquered by the Israelites. [Josh. x. 1.] The discomfiture of this monarch and his confederates, is connected with some of the most remarkable natural phenomena recorded in Scripture. After the Israelites had crossed over Jordan, and taken possession of Jericho and Ai, and the Gibeonites had wisely and craftily made peace with them, the king of Jerusalem began to fear for his own territories. He accordingly sent for his allies, the kings of Hebron, Jarmuth, Lachish, and Eglon, to assist him in subduing the powerful city of Gibeon, and thereby strike a terror into other cities which might be disposed to make peace with the invaders. The Gibeonites, hearing of the confederacy of these five kings, immediately called upon their new allies for assistance, which was as promptly granted. Joshua took his men of war, and

marching all night, came suddenly upon the allied army, and put them to flight. [Josh. x. 10.] Nor did he fight alone, God was with him, and poured from above a furious storm of hail; and so large were the stones, that they destroyed more lives than did the arms of Joshua. And yet they were so miraculously directed in their fall, that not an individual of the Israelites was injured, but every man returned to the camp at Gilgal. This, however, was not the only miracle performed on that eventful day for the assistance of Joshua. [Josh. x. 12—14.] The Lord was pleased to listen to the voice of a man, praying in sincerity and faith, and to cause the sun and moon to stand still in the heavens, for the length of a whole day, thus giving time to destroy completely the power of the confederated kings, before they should be hidden from the sight of Israel by the darkness of night. Finding that these, now fugitive princes, had taken refuge in a cave, Joshua ordered the mouth of it to be stopped, and men set to guard it, while he and the army pursued the enemy: and after destroying their towns, and making immense slaughter of the devoted Canaanites, he returned, and did to these five kings, as he had done to those of Jericho and Ai, "hanged them on a tree." At night they were taken down and deposited in the cave which had been their prison, and the mouth filled with stones. [Josh. x. 27.] Thus the union of these kings proved the means of their more speedy and more dreadful overthrow.

ADORAM, the officer set over the tribute under the reign of David. [2 Sam. xx. 24.]

ADRAMMELECH, and Shazer, the sons of Senacherib, king of Assyria. [2 Kings xix. 37.] They conspired against their father, after his return from his fruitless expedition against the Jews, and slew him, while he was worshipping in his idol temple, and fled to Armenia.

ADRIEL, [1 Sam. xviii. 19.] The husband of Merab, Saul's daughter, who had been promised to David for his wife.

AGABUS, a Christian disciple of the first century, who went from Jerusalem to Antioch, and foretold a great dearth throughout all the world, which came to pass in the days of Claudius Cesar. [Acts xi. 28.] He afterwards met Paul at Cesarea, and taking his girdle, bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. [Acts xxi. 10, 11.] The Greeks say he suffered martyrdom at Antioch.

AGAG, king of the Amalekites, in the days of 2930. Saul. When the Israelites came up out of Egypt, the Amalekites opposed them, and, indeed, they were the first nation, except the Egyptians, who did so. [Ex. xvii. 8.] And the first war, which God commanded the Jews to make, after they had a king, was to execute his threatened punishment upon Amalek. [1 Sam. xv.] Contrary to the command of the Lord, Agag was spared by Saul and the people, for which Saul was sharply rebuked by Samuel, who afterwards put him to death with his own hand.

AGAR. (See Hagar.) [Gal. iv. 23—26.]

AGEE, father of Shammah, 18

one of David's mighty men. [2 Sam. xxiii. 11.]

AGRIPPA, son of Herod Agrippa, and king of the eastern provinces of the Roman empire, subject, however, to the emperor at Rome. Paul had been brought before Felix, governor of the province of Judea, accused by the Jews of breaking their laws. [Acts xxv.] After a confinement of two years, without any decision being made on his case, Felix was succeeded by Festus, and Agrippa soon after coming into the province, Festus brought Paul before him, to be heard in his own defence. Agrippa was well acquainted with the prophetic writings, and speculatively believed them; and by Paul's convincing arguments and close appeals to his conscience, he declared himself "almost persuaded to be a Christian." [Acts xxvi. 23.] But there is every reason to fear that his good impressions soon vanished, as we hear nothing afterwards of his conversion. He died at Rome, A. D. 90, aged 70.

AHAB, king of Israel. 3036. [1 Kings xvi. 23.] He was the son of Omri; the seat of his kingdom was at Samaria. He reigned 22 years, and was one of the worst kings the Jews ever had; no wickedness seemed too atrocious for him to commit. He married Jezebel, the daughter of Ethbaal, king of the Zidonians, and followed her into all evil and idolatry. He erected an altar to her god Baal, in his capital, and permitted her to destroy every priest of the true God whom she could find; till Elijah could say, "I only am left, and they seek my life to destroy it."

It was during his reign tha

there was no rain for the long space of three years and six months, as foretold by Elijah. [1 Kings xvii. 1.] During this time of drought, when "the heavens over their heads became as brass, and the earth under their feet, as iron," Ahab searched far and near for Elijah, but the Lord had hid him, and when at the command of God the prophet discovered himself to the king, he was accused of being, "he, that troubleth Israel." Elijah replied by declaring, that the judgment with which they were afflicted was on Ahab's account, because he had destroyed the Lord's prophets, and had followed Baal. The prophets of Baal were then summoned to attend a sacrifice to their God, [1 Kings xviii. 19.] and Elijah was to sacrifice to the God of heaven; and Ahab consented that the God whose sacrifice should be miraculously consumed by fire, should be acknowledged as the true God. The question was decided in favour of Jehovah and his worshippers, and the prophets of Baal were taken away and slain, to the number of 450. (See Elijah.) This however did not change the heart of Ahab, which was fully set in him to work iniquity, and a deed of a private, but most atrocious nature, next blackens the page of his history. [1 Kings xxi.] Naboth, a neighbour of his, had a vineyard, which Ahab wished to purchase; but its owner, being unwilling to part with the inheritance of his fathers, refused to sell it. All the wealth and power of a throne could not satisfy the covetous desires of this restless sovereign, while a single wish remained ungratified. His wife, more daring in wickedness, if possible, than

himself, took the business into her own hands, and procured the death of Naboth, by accusing him of blasphemy. Ahab then took possession of the vineyard without reluctance. But when he went down to take possession of it, he found Elijah there, by the command of God; who assured him, that "in the place where dogs licked the blood of Naboth, dogs should also lick his blood." His criminality in this transaction, seems the more aggravated, from the circumstance that God had just before granted him a most remarkable deliverance from the Syrian army. [1 Kings xx.] (See Ben-hadad.) His destruction, however, was fast approaching, for in an attempt to recover Ramoth-gilead from the Syrians, he received a mortal wound, notwithstanding he had disguised himself, to prevent the enemy from identifying him. He died the same evening, and the blood being washed from his chariot, was licked by dogs according to the word of Elijah. [1 Kings xxii. 38.]

AHASUERUS, king of Persia, supposed (by Dr. 3475. Scott,) to be the same as Cambyses, the son of Cyrus the Great. [Ez. iv. 6.] Cyrus had given orders for the rebuilding of the temple at Jerusalem, but the Samaritans, or the people who had been brought from the east by the king of Assyria, and settled in the cities from which the ten tribes of Israel had been carried captive, continually opposed them in their work, particularly by sending letters to the Persian kings, who by conquest and marriage had now succeeded to all the dominions of the Babylonian empire. This Ahasuerus was

said to be a weak prince, more addicted to his vices and pleasures, than to the government of his kingdom; and therefore, although a regard for his father's memory might have prevented him from gratifying the wishes of the Samaritans, by prohibiting the rebuilding of the temple, yet he gave no encouragement to the Jews, and the work progressed very little under his reign.

AHASUERUS, supposed by some historians to be the same as Artaxerxes Longimanus, [Est. i. 1.] son of Xerxes the great; and by others to have been Darius Hystaspes, father of the same celebrated character. As it was undoubtedly the former who commissioned Ezra and Nehemiah, it seems quite probable, that it was the same monarch who makes so conspicuous a part in the history of Esther. The Scripture history of several persons is so interwoven with that of Ahasuerus, that it would make unnecessary repetition to endeavour to separate them: but to understand the subject clearly, it will be convenient to bring into a connected narrative, several important events which had transpired some time previous to the period of his reign.

The Assyrian empire, the most ancient in the world, after standing more than 1400 years, had fallen in pieces, and three distinct kingdoms had arisen from its ruins, 3250. the Assyrians of Babylon, the Assyrians of Nineveh, and the kingdom of the Medes. The ten tribes of Israel, who had revolted from Rehoboam, about 200 years before this, had now become so corrupt, and given to idolatry, that they were delivered into

the hand of their enemies [2 Kings xv. 29.] and were conquered by Tiglath-pileser, first king of the Assyrians of Nineveh, and by him, and by his successors, [2 Kings xvii. 3.] Shalmaneser, Sennacherib, and Esar-haddon, (called in Ezra Asnapper,) they were removed from their own land to Assyria; a mixed multitude collected from conquered eastern countries, was introduced in their places, who were afterwards called Samaritans, from Samaria, the capital, and who for their religion, adopted a medley of Jewish and Pagan creeds and ceremonies. Esar-haddon then united under himself both the Assyrian governments of Nineveh and Babylon, and the latter became the capital of the whole empire. [2 Kings xxiv. 1.] The tribes of Judah and Benjamin continued in their own land about 130 years longer, when they also, in consequence of their idolatry, 3398. were permitted to be overcome and captured by Nebuchadnezzar, a successor of the above-mentioned kings, who carried them to Babylon.

Some years afterwards, 3456. Babylon itself was taken by Cyrus, then a Persian general, who by his marriage, and by the death of his father, afterwards inherited the crowns of Persia and Media; thus the ancient Assyrian monarchy became again united and joined to the Persian empire, whose name it bore.

In the first year of his reign, Cyrus published an edict, authorizing the Jews, [Ezra i.] under the conduct of Zerubbabel, Jeshua, and others, to return to their own land and rebuild their temple. No permis-

sion, however, was granted to repair the city and its walls, and as comparatively few Jews returned to Palestine, and the Samaritans continually opposed them, the work was retarded, and almost totally neglected, till the reign of Ahasuerus, or Artaxerxes Longimanus. This prince was the third son of Xerxes, and succeeded to the throne of his father, by assassinating one brother and conquering the other. His territories embraced 127 provinces, and his reign lasted 48 years. In the third year after his accession he made a feast to all the nobles of his kingdom, which lasted six months, at the close of which he feasted the inhabitants of Shushan, his royal city, seven days, in the same sumptuous manner. [Esther i. 3—5.] On the seventh day he commanded Vashti the queen to be brought before the company, that they might be gratified with a sight of her beauty. This, considering the oriental custom of keeping females as much retired from sight as possible, was an extremely improper command, and Vashti had the resolution to refuse to submit; wherefore she was immediately deposed from her royal dignity, under pretence, that it was setting a bad example for other Persian ladies. However, after the king's anger had time to subside, he remembered Vashti, and to make his loss good, his lords proposed to collect the most beautiful ladies of his realm, and let him select a queen from among them. This was done, and the choice fell upon Esther, a captive Jewess. [Est. ii. 7.] Her Hebrew name was Hadassah. She was an orphan, and had been adopted by her cousin Mordecai, a pious Jew, who had some em-

ployment about the palace. About this time Ezra received his commission to rebuild the walls of Jerusalem. About this time also, a man, by the name of Haman, was promoted to very great honour with the king, which so raised his vanity, that he obtained an express order from the king, commanding every one to bow and do him reverence as he passed. Mordecai was too conscientious a worshipper of Jehovah to reverence a mortal, and he refused to obey. Exasperated at his conduct, the haughty Haman resolved to wreak his vengeance, not on the offending individual alone, but upon the whole nation of the Jews. [Est. iii. 8.] For this purpose he represented to Ahasuerus, that a people were living in his dominions, who were entirely different from all others in laws, customs, and religion; that they were no benefit, but a great injury, to the empire; and that if the king would give permission, he would see that they were all destroyed, and would pay into the king's treasury ten thousand talents of silver, equivalent to about four millions sterling, if reckoned according to the talent of the Jews, (Dr. Scott,) or nearly eighteen millions of dollars. This sum he could no doubt have raised from the property of the slaughtered Hebrews. Ahasuerus was thoughtless and vile enough, to be duped by his favourite into this shocking measure, and he gave Haman his signet, with permission to use it for the execution of his murderous designs; and a decree was immediately despatched to every part of the empire, to cause every Jew to be slain. A day was fixed upon for this deed of darkness,

and the Jews were every where in the greatest distress. A ray of hope, however, rested upon the mind of Mordecai. Esther the queen was a Jewess, and possibly might have been raised up to be the means of saving her people. He therefore communicated the distressing state of her nation to her, and entreated and even commanded her to use every method in her power for their relief. Esther saw her own and her people's danger, but there were obstacles in the way which seemed almost insurmountable. It was death to appear before the king uncalled, unless he chose to receive the intruder graciously; and Esther had reason to fear she should meet an unwelcome reception, as it had been thirty days since she was last called into his presence. This was not all. "The law of the Medes and Persians changeth not," was a well known fact: what once passed the lips of the monarch, could never be recalled, and let the consequences of a statute be pernicious as they might, the only remedy was to enact a contrary law, and let each take its course. What then could Esther do? There was one resource. The Hebrews were still the people of God. God was omnipotent and a hearer of prayer. Esther requested Mordecai to engage all the Jews in Shushan to unite with her in a solemn season of prayer and fasting for three days; "after which," said she, "I will go in unto the king, and if I perish, I perish." [Est. iv. 16.] When the blessing of God had been thus humbly and perseveringly sought, Esther arrayed herself in her queenly robes, wisely endeavouring to make her appearance as

prepossessing to the king as possible. Her reception was most flattering: "what is thy petition," said the king, "and what is thy request, and it shall be granted thee, even unto the half of the kingdom." Fearing to make a request on which so much depended, until she had stronger proofs of her influence over the king, she merely made a request which was rather conferring than asking a favour, in the eyes of a luxurious monarch like Ahasuerus, an invitation to a feast, for himself and Haman only. At the feast the generous offer was again made to Esther, but she again made the same petition she had done the day previous, saying, that on the morrow she would make her desires known. Haman left the palace with increased pride, at the honours conferred upon him by the invitations of Esther to her banquets; but Mordecai detested him, and even refused to rise as he passed. Haman went home and conferred with his friends how to destroy him, for he could not endure to wait till the day appointed for the extirpation of the Jews. His wife advised to erect a gallows, and request the king to let him be hanged thereon. But while this instrument of cruelty was preparing for Mordecai, a different scene was transacting at the palace. That night the king's sleep departed from him: and to pass away the hours, he commanded the records of the kingdom to be read to him. Providence directed, that the reader should select a portion which contained the detection by Mordecai, of a conspiracy against the king's life. Ahasuerus inquired if any reward had been given for this ser-

vice, and was answered, there had none been granted. Early the next day Haman repaired to the palace, to secure the destruction of his victim, but the king prevented him by immediately asking, "what should be done to the man whom the king delighted to honour?" "And to whom," said Haman to himself, "would the king delight to do honour more than to myself?" His whole character, ambitious, proud, mean, was embodied in his answer. He desired that the royal apparel, even to the crown, should be put upon him, and that, mounted upon the king's horse, he should be led through the city by one of the most noble princes, with a crier proclaiming before him, "thus shall it be done to the man whom the king delighteth to honour." [Est. vi. 9.] The request was granted; but upon whom was the honour conferred? "Take Mordecai the Jew, and do as thou hast said." The decree was given, and Haman must obey. After the pompous ceremony, he went to his house heavy and displeased, and while mourning over his defeat, he was summoned to the feast. Here the same generous offer was made by Ahasuerus to Esther, and she replied, by asking her life and the life of her people. If they had been sold for slaves, she added she would have held her peace; but they were devoted to utter destruction, and the adversary and enemy was that wicked Haman. The king was astounded at this information. Probably he had never inquired who the people were whom Haman proposed to extirpate, and, in the life of pleasure which he led, he had forgotten his ruinous project. In his wrath and

confusion he retired for a moment into the garden. Haman saw there was no hope for him, unless it were in the clemency of Esther, and he prostrated himself on her couch, where Ahasuerus found him on his return from the garden. This was an aggravation of his crime, and being told of the gallows, and of the purpose for which it was erected, the king instantly ordered his execution. By leave of the king, Esther and Mordecai now wrote orders to all the Jews in the empire, to stand in defence of their lives, and destroy every one who opposed them, and take the "spoils of them for a prey." Then the Jews had light, and honour, and rejoicing; and when the day came upon which they were to be cut off, they slew of those that attacked them, [Esther ix. 15.] 800 in Shushan, and 75,000 in other provinces of the empire; "but on the prey they laid not their hand." In commemoration of this great deliverance, they have always kept a feast of two days. From this time Mordecai "waxed greater and greater," and the fear of him was over the whole land. Ahasuerus reigned forty-eight years, and it seems probable, that Esther and Mordecai continued in favour while they lived, as it is mentioned as a favourable circumstance, that when, in the twentieth year of his reign, Nehemiah obtained his commission to prosecute the rebuilding of Jerusalem, "the queen was sitting by him." Of Haman's family, we only know that his ten sons shared the fate of their father. [Est. ix. 10.]

AHAZ, king of Judah.
[2 Kings xvi. 1.] He
3262. was the son of Jotham,

and began to reign when he was 20 years old. He may be ranked among the vilest of the Jewish kings, being wholly given up to the worship of heathen idols. He was often punished for his impiety by wars, and the captivity of his people. [2 Chr. xxviii.] Rezin king of Syria, and Pekah king of Israel, unitedly oppressed him, and instead of looking to God alone for deliverance, he robbed the temple of many of its treasures, and sent them to the king of Assyria to procure his assistance. Tiglath-pileser came, and drew off Rezin by attacking Damascus. Pekah, however, met with great success in his expedition against Ahaz, for he slew in one day 120,000, and carried captive 200,000 women and children. At the persuasion of the prophet Oded, the captives were released and generously treated, but Ahaz never recovered from the defeat. His offer of money to the Assyrians proved a bait to draw them to Jerusalem for still farther acquisitions of wealth, and was one great cause of the final overthrow of the Jews by the Babyionians. He went so far as to make his children pass through the fire to strange gods, and made an altar of his own, after the pattern of one which he saw in the heathen city of Damascus, and set it in the place of the altar on which offerings were made in the temple, and offered sacrifices on it himself. He continued through his whole reign, which lasted sixteen years, to provoke the Lord by every species of impiety. When he died he was not permitted to be buried in the sepulchre of David, as being unworthy to lie by his side even after he was dead.

AHAZIAH, king of Israel. 3107. [1 Kings xxii. 51.] He was the son of Ahab, and followed his example in impiety. His death was occasioned by a fall. Instead of inquiring of the Lord what would be the event of his sickness, he sent messengers to Baal-zebub, the God of Ekron, on this important errand. [2 Kings i. 2.] Elijah, at God's command, met them, and inquired whether it were because there was no God in Israel, that Ahaziah sent to a heathen oracle? and he sent word to the king, that for his sin in thus leaving God and applying to an idol, he should not recover of his sickness. When the messengers returned with this intelligence, Ahaziah was satisfied that it must have been Elijah who met them, for he had often and plainly reproved Ahab and Jezebel, his father and mother, for their wickedness. He therefore sent an officer with a band of fifty men to take him. When they delivered the king's order to Elijah, commanding him to appear in the royal presence, he answered, "If I be a man of God, let fire come down from heaven, and consume thee and thy fifty;" and fire fell from heaven, and consumed him and his fifty. Ahaziah, not humbled by this rebuke, sent another band with the same order, and they met with the same fate. Still the daring transgressor ventured the lives of another fifty; but upon the prayer of the commanding officer, they were spared, and the prophet went with them and repeated in person the Lord's message to Ahaziah, which was soon verified by his death. He reigned less than two years. [2 Kings i. 17.]

HAZIAH, king of Judah.

3119. [2 Kings viii. 24.] He was the son of Jehoram, and grandson of Jehoshaphat by the father's side, and by his mother, grandson of Ahab; thus being descended from the royal families both of Judah and Israel. He was cotemporary with Joram, son and successor of Ahab, and went with him to fight against Hazael king of Syria. Joram was wounded in battle, and returned to Jezreel. Ahaziah visited him in his sickness, and while there, the circumstances relating to the appointment of Jehu, to be king of Israel, took place; [2 Kings ix. 1.] and when Jehu and his company approached Jezreel, the two kings went out to meet him, and were both slain. Ahaziah was carried to Jerusalem, and buried in the sepulchre of the kings, notwithstanding he was an idolater, like some of his predecessors. He was twenty-two years old when he began to reign, and he was king one year only.

AHIAH, son and successor to the high priest Ahitub, and grandson of Phineas, the son of Eli. [1 Sam. xiv. 3.]

AHIEZER, chief of the tribe of Dan, while they journeyed in the wilderness. [Num. i. 12.]

AHIEZER, chief of the men of Benjamin, who joined David at Ziklag. [1 Chr. xii. 3.]

AHIIHUD, prince of the tribe of Asher, who, in conjunction with one from each of the other tribes, was commanded by the Lord to superintend the division of the land of Canaan. [Num. xxxiv. 27.]

AHIJAH, the prophet who found Jeroboam as he fled from Jerusalem, and foretold that the kingdom would be divided, and that he (Jero-

boam,) should be king over ten tribes. [1 Kings xi. 29.]

AHIKAM, one of the men whom king Josiah sent to inquire of Huldah the prophetess, concerning the book of the law which was found in the temple. [2 Kings xxii. 12.]

AHILUD, father to Jehoshaphat, the recorder in the time of David. [2 Sam. viii. 16.]

AHIMAAZ, son of Zadok, one of the priests in the time of David.

[2 Sam. xv. 36.] When David was driven from Jerusalem by the conspiracy of Absalom, Ahimaaz, with Jonathan the son of Abiathar, the other priest, remained near the city, that they might be ready to carry intelligence to David of whatever transpired within the walls. [2 Sam. xvii. 17.] Zadok and Abiathar, finding that if the king remained where he then was, he would be overtaken, and probably defeated, sent their sons to warn him of his danger. On the way they were discovered by a lad, and reported to Absalom, who immediately sent to apprehend them. Finding themselves pursued, they went into a house in the court of which was a well. They descended into it, and the woman covered the well's mouth with a cloth, and spread corn upon it, so that the well was not discovered. When Absalom's messengers inquired of her, she told them that the men had gone over the brook of water. By this artifice she succeeded in turning them into a different direction, and thus Ahimaaz and Jonathan escaped, and fled to David. Afterwards, upon the defeat of Absalom, Ahimaaz wished to carry the intelligence to David; [2 Sam. xviii. 19.] but for some reason Joab

AHI

would not permit him, but sent Cush. When he had gone, Joab gave Ahimaaz liberty to go after him, and being "light of foot," he outran Cush, and came first to the city. His object apparently was to prepare the mind of the king for the distressing information of the death of Absalom; [2 Sam. xviii. 29.] for when interrogated, he evaded a direct reply, by saying that the victory was on David's side, and that at a certain time during the action he saw a great tumult, but knew not what it was. David was thus, in a measure, prepared to hear the whole truth from Cush, who arrived a few moments afterwards. [2 Sam. xviii. 31.]

AHIMELECH, the high priest at the time Saul and David became open enemies. [1 Sam. xxi. 1.] When David fled from Saul, he went first to Ahimelech, who supposing from David's account of himself, that he was sent on business for the king, gave to him and to his men some of the shew bread to eat, and also gave him the sword of Goliath the Philistine. When Saul heard of it by means of Doeg, an Edomite, he sent for Ahimelech, and charged him with aiding David in a conspiracy against his crown. Ahimelech defended himself against the charge by declaring his entire ignorance of the whole affair. But Saul was so exasperated, that he would not be convinced; and he ordered his young men to fall upon him. This they dared not do, because he was a priest of the Lord. Saul then commanded Doeg to do it, and he seems to have needed no persuasion, for he immediately slew Ahimelech and eighty-four priests with

ALE

him. Abiathar, one of his sons, escaped and fled to David, and continued to be his priest until he was established on the throne. [2 Sam. xv. 35.]

AHIMOTH, one of the singers in the temple in the days of David. [1 Chron. vi. 25.]

AHIO, one of the men who drove the cart, on which was placed the ark, when David brought it up from Gibeah to the house of Obededom. [2 Sam. vi. 3.] Also the name of other persons mentioned in Chronicles.

AHIRA, chief man in the tribe of Naphtali, when Moses and Aaron numbered the people. [Num. i. 15.]

AHITHOPHEL. He was once David's counsellor, but joined Absalom in his rebellion, and advised him to such a vile course of conduct as rendered him odious to the people, and ruined his cause. But finding that another and very sagacious piece of advice which he gave him was not followed, and seeing Absalom's prospects darkening, he returned home in disgust and hung himself.

AHITUB, the son of Phinehas, and brother of Ichabod. He succeeded Eli his grandfather in the high-priesthood. [1 Sam. xiv. 3.] It seems there was one or more of this name besides the son of Phinehas [See 1 Chron. vi. 8. 11.]

AHOLIAB, the son of Ahisamach of the tribe of Dan, whom, with Bezaleel, God endowed with singular wisdom and skill to devise and execute the ornamental work of the tabernacle. [Ex. xxxv. 34.]

ALEXANDER, an apostate Christian, whom Paul said he had delivered over to Satan, that he might learn not to blaspheme. [1 Tim. i. 20.]

ALEXANDER, one of the kindred of the high priest, [Acts iv. 6.] who summoned Peter and John before them, after these apostles had healed the lame man who sat at the gate of the temple: but finding nothing against them, they set them at liberty.

ALEXANDER, a Jew, [Acts xix. 33.] who attempted to make his defence before the people, at the time when the whole city of Ephesus was in an uproar about the doctrine preached there by Paul. The multitude seeing he was a Jew, cried out for the space of two hours, "great is Diana of the Ephesians."

ALPHEUS, father of James, one of the apostles. [Matt. x. 3.]

AMARIAH, chief priest in the days of Jehoshaphat king of Judah. [2 Chron. xix. 11.]

AMASA, the son of Ithra; and his mother was cousin to Joab. [2 Sam. xvii. 25.] Absalom made him captain of his host, when he revolted from his father. After Absalom's defeat Amasa returned to David, and was intrusted with a commission to assemble all Judah to David. Joab could not be reconciled to let any one who had revolted from the king, have any part assigned him, as though he were a trusty servant; and he sought an opportunity to slay him with the sword. [2 Sam. xx. 9.]

AMAZIAH, king of Judah. 3165. [2 Kings xiv. 1.] He began his reign by giving fair promise of following the steps of David, but his goodness was like the early dew. However, he was probably less open in his transgressions than many of the kings had been, until he had been on the throne some years. When he was safely established in the kingdom, he slew his

father's murderers, but not their families, in obedience to the command, "the children shall not be put to death for the fathers." When he wished to fight with the Edomites, he hired a hundred thousand men from Israel to assist him: but a prophet told him to dismiss them, for God would not go with them. Amaziah obeyed, although he made the soldiers angry, and lost the one hundred talents of silver which he had paid them in advance. After their departure he marched against Edom, slew ten thousand of them, and took as many more prisoners. After this he sent to the king of Israel a kind of challenge to try his military strength with him. At first Jehoash haughtily refused, but afterwards consented, defeated and captured him, brake down the walls of Jerusalem, and took the treasures of the temple and palace for a prey. [2 Kings xiv. 13, 14.] Amaziah 3194. lived fifteen years after this, when a conspiracy broke out against him in Jerusalem, and he fled to Lachish, where they slew him, and brought him back to bury him. [2 Kings xiv. 19, 20.]

AMAZIAH, the idolatrous priest of the golden calf at Bethel, which Jeroboam the first king of Israel had set up.

AMMIEL, of the tribe of Dan. He was one who was sent to spy out the land of Canaan. [Num. xiii. 12.]

AMMIHUD, father of Elishama, chief of the house of Joseph. [Num. i. 10.] He with others assisted Moses and Aaron in the numbering of the people.

AMMINADAB, a descendant from Levi, and one of the ancestors of Joseph, the husband of Mary, and also of king

David. Aaron's wife was his daughter. [Ex. vi. 23.]

AMNON, a son of David, slain by Absalom for destroying the character of Absalom's sister Tamar. [2 Sam. xiii. 1.]

AMON, king of Judah. He was son of Manasseh, and walked in his father's evil ways, without imitating his repentance. His own servants conspired against him, and slew him in his own house. They were then slain by the people, and Amon's son Josiah made king in his stead. Amon was 22 years old when he began to reign, and reigned only two years. [2 Chr. xxxiii. 21.]

AMOS. He was a herdsman of Tekoa, and a gatherer of sycamore fruit. From this humble employment the Lord chose him to go and prophesy against Israel, two years before the earthquake which took place in the days of Uzziah or Azariah, king of Judah, and Jeroboam son of Joash, king of Israel. [Amos i. 1.] He reproves of sin and warns of danger in strong and figurative language, and boldly declares that the people shall go into captivity as a punishment for their iniquities; but at the close of the book he prophesies the return of the captives, and the prosperity of Zion.

AMOS, father of Isaiah the prophet. [2 Kings xix. 2.]

AMPLIAS, mentioned by Paul as his "beloved in the Lord." [Rom. xvi. 8.]

AMRAM, father of Aaron and Moses. [Ex. vi. 20.]

AMRAPHEL, king of Shinar, and one of the four kings who invaded Sodom and Gomorrah, and were afterwards vanquished by Abraham. [Gen. xiv. 1.] (See ABRAHAM.)

ANAH. One of Esau's wives was the daughter of Anah, [Gen. xxxvi. 2;] but as the name is one which was given to persons of either sex, it cannot be certainly known to which of her parents the reference is made, as Anah a son of Zibeon is mentioned soon after, ver. 24.

ANANIAH, one of the men who stood at the right hand of Ezra when he read the book of the law. [Neh. viii. 4.]

ANAK. The giants that were found in Canaan by the Israelites are called "the children of Anak," and sometimes Anakims. [Num. xiii. 28.]

ANANIAS, a man, who, with his wife Sapphira, made a profession of religion at Jerusalem, and, like other primitive Christians, sold their possessions under pretence of sharing them with others, but kept back part of the price, falsely saying that they sold the land for so much. Peter was shown the truth of the case by the Spirit, and upon charging it to them, they instantly "fell down and gave up the ghost." [Acts v. 10.]

ANANIAS, a disciple at Damascus, who was sent to lay his hands upon Saul of Tarsus, that he might receive his sight at the time of his conversion. [Acts ix. 10.]

ANDREW, a native of Bethsaida, and a disciple of Christ. [Matt. iv. 18.] Himself with his brother Simon Peter, were following their occupation of fishermen upon the sea of Galilee, when Jesus saw them, and said unto them, "Follow me, and I will make you fishers of men;" and they immediately left their nets, and followed him. Scripture does not inform us fully of the circumstances of his subsequent life, or of the place or manner of his death; but it is

supposed that this apostle carried the gospel into Scythia.

ANDRONICUS. "Salute Andronicus and Junia," says St. Paul, "my kinsmen and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me." [Rom. xvi. 7.]

ANER, one of the three 2091. princes who were confederate with Abram, when he pursued the conquerors of Sodom, and rescued Lot. [Gen. xiv. 24.]

ANNA, "a prophetess, the daughter of Phanuel, of the tribe of Aser, a widow of about fourscore and four years," who took up her abode in the temple, devoting her whole time to services of piety and devotion. [Luke ii. 36.] She came into the temple at the time the parents of "the child Jesus" brought him before the Lord, to offer for him according to the law; and being assured by the Spirit that he was "the Christ," she joined with good old Simeon in giving thanks, and spoke of him as the expected Messiah, "to all that looked for redemption in Jerusalem."

ANNAS, father-in-law to Caiaphas, the high priest at the time when Jesus was crucified. [John xviii. 13.] Annas and his son-in-law are both called high priests at the time of Christ's birth, and were probably united in that office. Some have supposed that Caiaphas was only deputy to Annas. [Luke iii. 2.] But, perhaps from age, Annas had resigned the priesthood into the hands of his son-in-law Caiaphas, before the Saviour's death. Jesus at the time of his apprehension, however, was sent first to Annas, who bound him and sent him back to Caiaphas; thus expressing

his concurrence in his condemnation and death.

ANTIPAS, a faithful martyr for Christ in Pergamos, a city of which it was said, that in it Satan had his dwelling-place. [Rev. ii. 13.]

APELLES, a Christian brother, to whom Paul sent a salutation as one "approved in Christ." [Rom. xvi. 10.]

APHSES, head of the family of priests, to whom the eighteenth course was assigned by king David. [1 Chr. xxiv. 15.] (See ABIA.)

APOLLOS, an Alexandrian Jew, who embraced the gospel and visited Ephesus a short time before that city enjoyed the labours of Paul. [Acts xviii. 24.] He was "an eloquent man and mighty in the Scriptures;" knowing, however, "only the baptism of John." When Paul arrived, he found a company of true believers collected by the labours of some of the disciples, particularly Apollos, Aquila and Priscilla. The two latter were better instructed in the New Testament doctrines than Apollos, and they imparted their knowledge to him; and when he left them, the little church gave him letters of recommendation to other churches whither he went. He continued faithful and active, and we find Paul afterwards speaking of him as one who had watered the soil which he himself had planted. Probably, however, there was some difference of sentiment between them, as there were those who said, "I am of Apollos," as well as "I am of Paul;" to be of neither, was Paul's injunction, but to be of Christ. [1 Cor. iii. 4.]

APPHIA, one of the persons to whom Paul directed his epistle superscribed to Philemon. [Philem. 2.]

AQUILA, a Jew, born in Pontus, but afterwards an inhabitant of Rome. [Acts xviii. 2.] When Claudius commanded all Jews to depart from that city, Aquila with his wife Priscilla went to Corinth, and were there employed at their trade of tent-making when Paul arrived from Athens; and being of the same occupation, he took up his residence with them. When the apostle left Corinth, Aquila and Priscilla accompanied him to Ephesus, where he left them to edify the church by their instructions and example, while he went to Jerusalem. It was here they became acquainted with, and instructed Apollos. When Paul wrote his first epistle to the Corinthians, he sent with his own, the salutation of these two disciples, and that of "the church that was in their house." [1 Cor. xvi. 19.] From all we know of them, it is evident, that, although in humble life, they were hospitable, faithful, consistent Christians.

ARAD, one of the kings of Canaan who attacked the Israelites on their way through the wilderness. [Num. xxi. 1.] He at first met with a little success; but this only induced the Israelites to look more entirely to God for assistance; and in the next engagement they were victorious, and entirely destroyed the army and cities of this part of their enemies.

ARAUNAH, or **ORNAN**, a Jebusite who continued to hold possessions in Jerusalem after David had made it his royal city. [2 Sam. xxiv. & 1 Chron. xxi.] When David, without necessity or command, attempted to number his people, the nation was visited with a pestilence which

swept off seventy thousand persons in one day. During the infliction of this dreadful punishment, an angel with a drawn sword in his hand was seen standing between the heavens and the earth, over the threshing-floor of Araunah. The prophet, or seer, Gad, directed the now penitent and humble king, to go up thither and purchase the place, and offer sacrifices that the plague might be stayed. David and his attendants immediately obeyed; and when Araunah saw them coming, he went forth to meet them. Himself with his four sons had been threshing wheat; but seeing the angel suspended over them, they were afraid and hid themselves; but he now approached David, undoubtedly hoping for an explanation of the meaning of that terrific appearance. When he ascertained the true state of the case, and learned the king's business with himself, he offered with princely liberality to give the oxen for a burnt-offering, the wheat for a meat-offering, and the threshing instruments for wood to use in the sacrifice. David, however, refused to "offer to the Lord of that which cost him nothing," and he paid Araunah six hundred shekels of gold for these things, together with the piece of land, of which the floor was a part. [2 Sam. xxiv. 22—25.] The fifty shekels of silver mentioned in Samuel, were probably the price of the oxen and the wood, exclusive of the land and the grain, as only the two former are specified in that place as being offered by Araunah as a gift. When the sacrifice had been offered, the ravages of disease ceased: and upon this spot, some years afterwards, was the temple erected, which the

Jews were wont to call their "holy and beautiful house." [Isa. lxiv. 11.]

ARBA, "a great man among the Anakims." His residence was at Kirjath-arba, afterwards called Hebron by the Israelites, who conquered it. [Josh. xiv. 15.]

ARCHELAUS, son of Herod the Great, falsely so called. [Matt. ii. 22.] After the death of his father he succeeded to a part of his dominions, one division of which included Palestine. He inherited his father's vices without his better qualities, if such he may be said to have possessed; and his oppression of the Jews became so intolerable, that they entered a complaint against him to the emperor at Rome, who, after an investigation of the subject, banished him to Vienne, when he had reigned about ten years.

ARCHIPPUS, one of the brethren to whom the epistle to Philemon was directed. [Philem. 2.] He is charged in the epistle to the Colossians to "take heed to the ministry he had received in the Lord that he fulfilled it." [Col. iv. 17.]

ARETAS, the man who held the supreme authority in the city of Damascus, and under whom the governor attempted to apprehend Paul, when he escaped by being let down in a basket, through a window in the outer wall of the city. [2 Cor. xi. 32.]

ARIOCH, king of Ellasar, confederate with Chedorlaomer and other kings in their invasion of Sodom. [Gen. xiv. 1.]

ARIOCH, captain of Nebuchadnezzar's guard, who was ordered to slay the wise men of Babylon, because they could not tell the king his forgotten dreams, with their interpretation; but finding Daniel, he

was relieved from executing his cruel commission. [Dan. ii. 14.]

ARISTARCHUS, one of Paul's companions in travel, and fellow-prisoner with him at Rome. He was a native of Thessalonica. [Acts xx. 4. Col. iv. 10.]

ARISTOBULUS, a Christian residing at Rome, to whom Paul sent his salutation. [Rom. xvi. 10.]

ARMONI, one of the sons of Saul by his concubine Rizpah. [2 Sam. xxi. 8, 9.] He was delivered by David to the Gibeonites with six of his brethren, to be slain before the Lord, for the iniquity which Saul and his house had done to the Gibeonites, in endeavouring to destroy them, as they had done the other inhabitants of the land, notwithstanding the treaty of peace which the Gibeonites had made with Joshua, and for which treachery the land had been visited with three years of famine. (See RIZPAH.)

ARTAXERXES, king of Persia, supposed to have been the same as Smerdis the Magian. [Ezra iv. 7.] He pretended to be the son of Cyrus, but the imposition being detected, he was deposed and slain, after reigning a few months. While he occupied the throne, the Samaritans sent him advice that the seditious nation of the Jews were rebuilding their city, and the public good required that they should be stopped. Accordingly Artaxerxes sent an order to that effect; and the work of repairing the temple ceased until the reign of his successor, Darius Hystaspes. [Ezra iv. 24.]

ARTEMAS, a Christian of the first century, and fellow-labourer with St. Paul. [Tit. iii. 12.]

ARZA, steward of Elah, who reigned over Israel in Tirzah. [1 Kings xvi. 9.]

ASA, king of Judah. He was the son of Abijah, or Abijam, and reigned forty-one years. [1 Kings xv. 9, 10.] Scripture passes upon him this high encomium, that "he did right in the eyes of the Lord," and that "his heart was perfect with the Lord all his days;" that is, that he strictly enjoined and practised the worship of the true God, in opposition to the worship of idols, all his life, although he committed other sins for which he was reproved and punished. His predecessors had embraced idolatry, and filled the land with groves and images; these Asa removed, and one in particular, which belonged to his mother Maachab, whom also he removed from being queen. The first ten years of his reign he had quietness generally through the land. At the end of that time Zerah the Ethiopian came against him with a million of men and a multitude of chariots. [2 Chron. xiv. 9.] Asa could raise but little more than half this number; yet he relied on the God of armies, and publicly and in faith invoked his aid: his prayer was heard, and the enemy were delivered into his hand with immense spoil, a part of which he dedicated to the Lord, and brought it into the temple for that purpose; and also repaired the altar that was "before the porch of the house of the Lord." His kingdom was also strengthened by accessions of great numbers from Ephraim and Manasseh and Simeon, "when they saw that the Lord his God was with him." [2 Chron. xv. 9.] Under his government the people were

encouraged to serve the true God by the example of their sovereign, and true religion was very much revived. Indeed, Asa's reign seems to present one of those few luminous periods in Jewish history which render more dismal the intervening darkness. After

the war with the Ethiopians, Judah had rest again until the thirty-sixth year of Asa, when Baasha king of Israel came up against Judah, and began to build and fortify Ramah. [2 Chron. xvi. 1.] Benhadad the Syrian was in league with Baasha at this time, and Asa fell into an error which was ever after a source of trouble to him. Notwithstanding his former deliverance from the multitudes of Ethiopia, he now distrusted the protection of God, and sacrilegiously took the treasures of the temple, to furnish money that he might hire Benhadad to break his league with Baasha, and attack his territories, to draw him away from his own. His artifice succeeded; but God sent a message to him by Hanani the seer, that He was as able to help him as when the host of Ethiopia came against him; and that he might have enriched his kingdom instead of impoverishing it, had he looked to Him for assistance; but that he had now done foolishly, and from henceforth he should have wars. Asa, so far from being humbled at this rebuke, was enraged at the seer, and threw him into prison. [2 Chr. xvi. 10.] The word of the Lord, however, was verified, and there was war between Asa and Baasha all their days. In his last sickness, which particularly affected his feet, he again proved himself a sinful man, by placing more dependence

upon his physicians than upon God, and the event showed the insufficiency of his helpers, for after a sickness of two years he died, and was buried in Jerusalem in his own sepulchre, perfumed with spices and odours, and a very great burning was made for him.

3090. [2 Chron. xvi. 14.]

ASAHEL, one of the three sons of Zeruiah, David's sister. [2 Sam. ii. 18—23.] He was slain by Abner in the first battle that took place between the army of Ishbosheth the son of Saul, commanded by Abner, and the army of David, commanded by Joab. The challenge to the fight was given by Abner, and he was vanquished, although he slew Asahel while the latter was pursuing him. Asahel was noted for his swiftness in running; he is said to have been "light of foot as a wild roe."

ASAHIAH, a servant of king Josiah, and one of the persons sent to consult Huldah, the prophetess, concerning the book of the law found in the temple. [2 Kings xxii. 12.]

ASALIAH, a man of the tribe of Simeon, and one of those who extirpated the descendants of Ham from the valley of Gedor, and took possession of it for themselves and their flocks. [1 Chron. iv. 36.]

ASAPH, recorder or secretary to king Hezekiah. [2 Kings xviii. 18.]

ASAPH, one of the principal musicians at the sanctuary in the time of David. Many of the Psalms are ascribed to him. [1 Chr. xv. 17.]

ASARELAH, one of the sons of Asaph, and also musician in the worship of God. [1 Chron. xxv. 2.]

ASENATH, daughter of Potipherah, priest of On, and wife of Joseph. [Gen. xli. 45.]

ASHER, a son of Jacob by Zilpah, Leah's maid. [Gen. xxx. 13.]

ASHPENAZ, prince of the eunuchs belonging to Nebuchadnezzar's household. [Dan. i. 3.]

ASHRIEL, the son of Manasseh by his wife: [1 Chron. vii. 14.] but he is thought not to have been the progenitor of any of the tribe of Manasseh, but that they descended from Machir, Manasseh's son by a concubine, as Ashriel is not elsewhere mentioned. Probably he died childless.

ASNAPPER, supposed to be the same as Esarhaddon. [Ezra iv. 10.]

ASSHUR, the son of Shem. [Gen. x. 22.] The Assyrians and Chaldeans are supposed to be his posterity. The name also occurs in some of the genealogies of the Israelites.

ASYNCRITUS, one of the Christians at Rome to whom Paul sends his salutation. [Rom. xvi. 14.]

ATHALIAH, daughter of Ahab king of Israel, and granddaughter of Omri, the wife of Jehoram, king of Judah, and mother of king Ahaziah. [2 Kings viii. 26.] After Ahaziah was slain by Jehu, Athaliah took the government into her own hands, and, wishing to reign without a rival, and also to revenge the death of all her father's house, whom Jehu had slain for their impiety, in obedience to God's command, she put to death all whom she could find remaining of the descendants of David by Solomon and Rehoboam. [2 Kings xi. 1.] Among these were some of her own grandchildren. The succession of kings in the royal family was preserved.

AZA

however, by means of Jehosheba, wife of the high priest. She was sister to Ahaziah, and found means to secrete Joash her nephew in the chambers of the temple six years. When he was seven years old, Jehoiada the priest concerted measures to crown him in the temple; but Athaliah hearing the noise of the shouting, rushed in among the people, and seeing the child standing in the king's place, crowned and proclaimed king, the truth flashed upon her mind. However, her cries of "treason, treason," did not intimidate Jehoiada or the numerous guard whom he had prepared for the occasion, who seized her and carried her without the court, where they put her to death.

ATTAL, a Gadite who went over to David, when persecuted by Saul. [1 Chron. xii. 11.] He with his companions were said to be "men of might, whose faces were like the faces of lions," and who were "swift as the roes upon the mountains."

AZALIAH, father of Shaphan the scribe in the days of Josiah. [2 Kings xxii. 3.]

AZAREEL, head or chief of one of the courses of singers at the temple. [1 Chron. xxv. 18.]

AZARIAH, a prophet, who, by God's appointment, met Asa, king of Judah, when returning after his success

AZA

against the king of Ethiopia. [2 Chron. xv. 1.]

AZARIAH, called also Uziah, and in the New Testament Ozi^{as}. [Mat. i. 8, 9.] He succeeded his father Amaziah in the government of Judah. He was sixteen years old at his coronation, and reigned fifty-two years. [2 Kings xv. 2.] The early part of his reign was extremely prosperous. He acknowledged the true God and worshipped him, and so long as he did this the Lord blessed him. He was successful in war, and rich in peace. He had large flocks and herds, and possessions of his own, being fond of husbandry. Prosperity, however, elated him, and was the means of future calamities. Not content with the office of king, he aspired to that of priest likewise, and attempted, like heathen monarchs, to burn incense himself in the temple. The priests courageously resisted him, at which he became enraged at them, when a leprosy broke out in his forehead and remained till the day of his death; so that he was subjected to the painful necessity of living the remainder of his days in a house by himself. [2 Chron. xxvi. 21.]

AZARIAH, one of the companions of Daniel in his youth at Babylon. (See ABEDNEGO.)

BAA

BAAL. This, although the name of a heathen deity, was also the name of one of the descendants of Reuben. He was the father of Beerah, whom Tiglath-pileser carried to Babylon. [1 Chron. v. 5.]

BAALIS, king of the Am-

BAA

monites. At the time when Nebuzar-adan carried many of the Israelites to Babylon, he left Gedaliah to be ruler over the scattering Jews who remained in their own land. Baalis heard of this, and thinking it a favourable time for his people to

assert once more their ancient claims, he sent Ishmael to slay Gedaliah; and he accomplished his purpose. [Jer. xl. 14.] (See ISHMAEL.)

BAANAH, captain of a band belonging to Ishbosheth, son of Saul. He with another captain, Rechab, his brother, slew Ishbosheth, and brought his head to David at Hebron. This, instead of being a gratification to David, as they thought it would be, was a source of distress. He had slain the young man who put an end to the miserable life of his enemy Saul, and should he not "much more require at their hand the blood of a righteous person, whom they had slain upon his own bed?" and he "commanded his young men, and they slew them and cut off their hands and feet and hanged them up over the pool in Hebron: but they buried the head of Ishbosheth in the sepulchre of Abner. [2Sam. iv. 2—12.]

BAASHA, the son of Ahijah, of the house of Issachar. [1 Kings xv. 27.] During some of the commotions in Israel, the Philistines had taken possession of Gibbethon, a city of Dan, which belonged to the Levites. Nadab the son of Jeroboam besieged it, and while there, Baasha conspired against him and slew him, and kept possession of the throne twenty-four years. After his accession he destroyed all the posterity of Jeroboam, thus fulfilling the prediction of God, even while gratifying his own ambition. His reign was disturbed with wars, there being no treaty of peace between him and Asa king of Judah all his days.

3076. And although he died in peace, and was succeeded by his son Elah,

[1 Kings xvi. 6.] yet his family and all his relatives were destroyed, as Jeroboam's had been, by Zimri, the next aspirant to the crown. [ver. 9, 10.] (See ZIMRI.)

BALAAM. [Num. xxii. 5.] The Israelites had been wandering in the wilderness many years, and apparently had made little or no progress towards getting possession of the land of Canaan; and so long as they remained in this condition, they gave very little annoyance to the secure and powerful sovereigns of that country. But at length their affairs began to assume a more prosperous aspect: they approached more rapidly the borders of the land. Two of its kings, Sihon and Og, had attempted to oppose their progress, and had been defeated; and the Israelites, enriched with the spoils of their armies, were now encamped on the plains of Jordan, which they had won from their vanquished enemies. They were forbidden to assault the Edomites, who were of the same stock with themselves, being descended from Esau; as also the Moabites and Ammonites who were descended from Lot by his two daughters: although they were permitted to act against them in self-defence, and thus destroy them if necessary. But the Amorites were the descendants of Ham, and included nearly or quite all the different governments between Jordan and the Mediterranean. To take possession of this part of the country, which had long before been given them, was now their object. The jealousy of the Edomites, Ammonites and Moabites, however, brought about their own destruction, and gave Israel a large extent

of country between the Jordan and the Euphrates.

It was near the Euphrates that Balaam lived, a celebrated magician and sooth-sayer. When Israel had encamped near the territories of Balak king of Moab, he sent to the Midianites, (some of the descendants of Abraham by Keturah,) to warn them of the common danger, and then despatched messengers to Balaam to request him to come and curse Israel for him, supposing he should then be able to conquer them. Balaam doubtless knew something of the history of the Israelites, especially since they had left Egypt, and could not but see that they were preserved and assisted by more than human power. He had likewise some knowledge of the God whom they worshipped; and he seems to have had some idea that *he* could prevail with Him to renounce Israel; for when Balak's messengers came to him, he wished for a night's time to consider the proposal, that he might inquire of the Lord what he should do. [Num. xxii. 8.] But God came to him and peremptorily told him he should not go, nor curse them, for they were blessed. In the morning, instead of telling the messengers the whole of the truth, and refusing to have anything more to do with this concern, he merely told them that the Lord refused to give him leave to go. When the elders of Moab and Midian returned to their master, he sent a larger and more honourable embassy to Balaam, with presents and promises of preferment in greater abundance than before. Tempted by these offers, and ambitious of worldly honours,

he begged the ambassadors to "tarry that night also," if possibly he could obtain leave of God to go with them. [xxii. 19.] And this night also "God came to him," and gave him liberty to go, but in such a way that it was as if he had said, "I told you before that Israel was blessed; now, if you choose to go, go—but see that thou speak what I tell thee." Glad of even the liberty of choosing his course, Balaam went with the messengers at the hazard of being obliged to say what would be entirely contrary to his own and his employer's wishes, if God should so order him. It is no wonder then, that the Lord was angry with him for going, even though he had given him permission to do it. On the way an angel with a drawn sword in his hand stood in his path to meet him; Balaam did not notice it, but his ass saw it and refused to proceed, turning herself in various directions to avoid the meeting. [xxii. 23.] At length the angel stood in a narrow path between two walls, and the ass being unable to escape into the field as before, pressed herself against the wall and crushed Balaam's foot. Then the angel advanced still farther into a place where there was no room to turn; and the ass seeing him, fell upon the ground. Balaam's anger was now raised to the highest pitch, and he struck her the third time, saying, "would there were a sword in mine hand, I would now kill thee." God now opened the mouth of the ass, and she remonstrated with him; but this surprising miracle had no other effect upon him, than to open his own mouth in self-justification. Then God opened his eyes to perceive the an-

gel, and he also fell upon his face to the earth, excusing himself as well as he could, and offering to go back if it displeased him. But whether he was sincere in this offer or not, he was now directed to go. [xxii. 35.]

When he arrived on the borders of Moab, Balak met him, and escorted him to one of the high places of his god, Baal, from whence the Israelites could be seen; and here he requested Balaam to curse them for him. Balaam ordered, as a preparatory step, the erection of seven altars, and the sacrifice of a bullock and a ram to be made on each. While they were consuming he went aside to inquire of the Lord. [xxiii. 1-5.] He was taught what to say, and returned and delivered his message, which was a prophecy of rich blessings to descend upon the Jews, and of judgments that were coming upon their enemies. [xxiii. 8-10.] Balak was confounded at this, and requested Balaam to come to another place, where he could see but few of the Israelites, and perhaps he might curse them from thence. There the same ceremonies were followed by the same disappointing results; and a third place was selected. [xxiii. 19-27.] Willing to hazard any thing while any hope of riches and preferment remained, the wretched man, with a daring almost inconceivable, considering what had passed, again ordered altars to be erected and sacrifices to be offered; but he did not as before go to inquire of the Lord, for it was too strongly impressed upon his mind to need a repetition, and he proceeded as before to "bless, for the Lord had blessed" [xxiv. 2-9.] Balak's reverence for the great magician

could no longer restrain his anger at this termination of his hopes, and he commanded Balaam to "flee to his place," for he would give him no reward. [xxiv. 11.] Balaam replied as before, that he had told the messengers from the first, that if Balak would give him his house full of silver and gold he could not depart from what the Lord should command him; and he proceeded to add more and more to the catalogue of Israel's blessings and Moab's calamities; and concluded by pronouncing him blessed who should bless Jacob, and him cursed who should curse him. [xxiv. 9.] He then returned to his own country, where he was slain with the other Midianites, by the little company whom Moses sent out to punish that people for the injury they had done to Israel, in tempting them to commit lewdness and idolatry. [Num. xxxi. 8.] We find from Revelations ii. 14. that it was Balaam who suggested to Balak this scheme to ruin Israel. (See PHINEHAS.)

BALAK, king of Moab, son of Zippor. [Num. xxii. 2.] His territories were on the southeastern border of Judea, and east of the river Jordan. Scripture does not mention his death, but it is probable he perished with his idolatrous people, as he was a determined foe to Israel. (See BALAAM.)

BARABBAS, a robber and murderer, who had been imprisoned at Jerusalem with some of his comrades for a sedition made in the city. [Mark xv. 7.] It was customary for the governor to release unto the Jews a prisoner at the feast of the passover, giving to them the privilege of selecting whomsoever they chose. When Jesus was arraigned,

Pilate proposed that he should be set at liberty; but the multitude cried "away with this man, and release unto us Barabbas." [Luke xxiii. 18.] And Pilate yielded to their impious demands, although contrary to his own judgment and conscience.

BARAK, the son of Abinoam, of Kedesh-naphthali. [Judg. iv. 6.] Israel had departed from following God, and in consequence of their wickedness they were oppressed by a remnant of Canaanites, who had long been collecting and increasing in the northern part of the land, and were now confederated under Jabin king of Hazor. The Israelites had no ruler or judge except Deborah, the wife of Lapidoth, a prophetess who dwelt under a palm-tree between Bethel and Ramah; and they had been subjected to the oppressions of those Canaanites twenty years, before they turned from the error of their ways to seek the living God. But when they humbled themselves for their transgressions, and sought the Lord with all their heart, he was found of them, and he directed measures for their deliverance. Deborah by divine command sent to Barak to collect ten thousand men and draw towards mount Tabor, for God would there deliver the host of Jabin into his hand. Barak replied that he would go, provided she would go with him. So they both went to Kedesh, and collected their army principally from the tribes of Zebulun and Naphthali, with which they proceeded to mount Tabor. Sisera, captain of Jabin's army, lay in the valley; and it was not only numerous, but strengthened with nine hundred chari-

ots of iron. These, if the Israelites should meet them in the plain, were capable of doing them immense injury. But that the care of God over his people might be more manifest, they were ordered by Deborah to advance; and notwithstanding all the advantage which numbers and arms could give, Sisera was completely routed and fled from Barak on foot. (For the manner of his death see **SISERA**.) [Judg. v.] After the battle, Deborah and Barak celebrated the victory in a song of praise to their almighty deliverer. After this the land had rest forty years. [Judg. v. 31.]

BAR-JESUS, a Jew of Paphos, in the island of Cyprus. He was a false prophet and a sorcerer, called Elymas. When Sergius Paulus, the deputy governor of the place, had heard something of the doctrine preached by Paul and Barnabas, he sent for them, desiring to hear and judge for himself. Bar-jesus, or Elymas, withstood them, endeavouring to prevent the deputy from believing on the Son of God. But Paul sharply reprov'd him, and denounced upon him the curse of blindness, which immediately came upon him. The governor was so astonished at this, and so convinced that it was the power of God, that he immediately embraced the Christian faith. [Acts xiii. 6—12.]

BARNABAS, a Levite of the island of Cyprus. [Acts iv. 36.] He was a man of some property, but he sold it, "laid the money at the apostles' feet," and devoted himself to preaching the gospel. He seems to have been early acquainted with the conversion of Paul; for when the brethren at Jerusalem were alarmed at the reappearance

of that "persecutor" among them, Barnabas dispelled their fears by stating what had been his conduct and preaching for a length of time previous. [Acts ix. 27.] He was afterwards the means of bringing Paul to Antioch, where they laboured together about a year, and then went to Jerusalem to carry the charity of the believers at Antioch to the poor disciples at Jerusalem. Barnabas returned soon after with Paul to Antioch, where they were solemnly set apart by the church to the work of preaching the gospel, in the character of evangelists or missionaries. They went first to Cyprus, the native place of Barnabas. Passing through the island proclaiming the doctrine of the cross, and having the pleasure of seeing the fruits of their ministry, in the conversion of many, among whom was Sergius Paulus the deputy governor of the island, they came to Paphos, from whence they sailed to Perga, thence to Antioch in Pisidia, and thence to Iconium. [Acts xiii.] Here, as at Antioch, a persecution was raised against them by the unbelieving Jews, and they fled to Lystra. A miracle which they performed here, drew upon them the adoration of the spectators, who imagined they were favoured with a visit from some of their deities. Barnabas they called Jupiter, and Paul, Mercury. Of course the apostles rejected these titles, and the sacrifices and honours which the multitude would have bestowed upon them, and explained to them their character and objects in visiting them. Here it is supposed they numbered among the converts Timothy, with his mother and grand-

mother. [Acts xvi. 1.] But even here they were not left unmolested. Those who had driven them from Iconium, came to Lystra and persuaded the populace to rise against them. A tumult was raised, the apostles were assaulted, Paul was stoned and left as dead before the riot was quelled; [Acts xiv. 19;] after which he revived, and the next day he and Barnabas commenced their journey, again going forth to preach the gospel; and after visiting various places, returned to Antioch in Syria, from whence they had set out. While they were here the question was agitated, whether believing Gentiles ought to be circumcised? To settle the dispute, Paul and Barnabas were sent with others to Jerusalem, to inquire the opinion of the brethren there; [Acts xv. 2.] a deputation was sent back to Antioch, and the subject being set at rest, they once more commenced their work of preaching to the Gentiles. A difference of opinion, however, arose between them respecting a companion; Paul preferring Silas, (afterward called Sylvanus,) while Barnabas chose his nephew, Mark, and sailed again to Cyprus. After this we hear no more from him. [Acts xv. 37—39.]

BARSABAS. After the apostacy and death of Judas Iscariot, the apostles chose two, upon whom they were to cast lots for a successor, Barsabas and Matthias. [Acts i. 23.] The lot fell upon Matthias, but he is not again mentioned in Scripture. Barsabas, who was also called Joseph, Justus, and Judas, is afterwards spoken of as one of the brethren sent from Jerusalem to Antioch, to assist

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in adjusting some disputed points. [Acts xv. 22.] (See **BARNABAS**.)

BARTHOLOMEW, one of the apostles of our Lord. [Mat. x. 3.] It cannot be ascertained from Scripture where his particular sphere of labour was; though to some it appears probable that he preached in the northern and western parts of Asia. (See Jones' Ch. Hist.)

BARTIMEUS. Christ had been visiting Jericho, and as he passed out of the city, this blind man sat by the wayside begging. [Mark x. 46.] When he heard the noise of the multitude passing by, he inquired what it meant; and upon being informed that it was Jesus, he instantly cried to him to have mercy on him. The bystanders endeavoured to silence him; but their interference only increased the anxiety of the poor sufferer to be relieved: "and he cried the more a great deal, Thou son of David, have mercy on me." Seeing his importunity, his perseverance, and his faith in Him as indeed the "Son of David," Jesus stood still and commanded him to be called. Bartimeus did not wait for a second invitation; but the moment he perceived a gleam of hope, he cast away his garment, as though fearful of the least hindrance, arose and went to Jesus. His wants were no sooner expressed than relieved. He received his sight, and followed his Deliverer.

BARUCH, the son of Neriah. He appears to have been something like private secretary to the prophet Jeremiah, when he was shut up in prison by king Zedekiah. [Jer. xxxvi. 4.] He was employed by Jeremiah to write the threatenings of God against Jerusalem, when it was go-

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verned by Jehoiakim and besieged by Nebuchadnezzar; and then to read them to some of the nobles and princes. These princes were alarmed at the "words of the book," and reported what they had heard to the king. Baruch's "roll" was immediately brought into the royal presence; and when it was read to Jehoiakim, he cut it in pieces and burned it in his fire, and then sent to take Jeremiah and Baruch; but the "Lord had hid them." Baruch continued attached to Jeremiah through all the troubles and changes which befell them at Jerusalem, and was finally carried with him by

3415. force into Egypt, to escape from the direct government of the kings of Babylon; and probably died there. [Jer. xliii. 5-7.]

BARZILLAI, a Gileadite 2965. of fourscore years old. [2 Sam. xvii. 27.] When David fled from Absalom and was come to Mahanaim, Barzillai with some others brought provisions to him and his followers; and after Absalom's defeat, he went out to meet David and conduct him over Jordan. [2 Sam. xix. 31.] The king proposed to his aged friend to go with him to Jerusalem, but Barzillai declined the offer, alleging as a reason, that he was so old, that the pleasures which the city could afford, would give no satisfaction to him: but he offered his son Chimham to go in his stead. David accepted the offer, and parted from Barzillai in the most affectionate manner, and afterwards charged Solomon to remember his services with gratitude.

BASHEMATH, one of 2208. Esau's wives, and daughter of Elon the Hittite. [Gen. xxvi. 34.] She is also said to be the daughter

of Ishmael; [Gen. xxxvi. 3.] and is also called Mahalath. [Gen. xxviii. 9.] We cannot, at this distance of time, understand the reason why the same person should be called by so many different names in Scripture: but considering the number of times which the Bible must have been copied with the pen, before the art of printing was discovered, we should be uncandid at least, if we were to require absolute perfection in every point before we gave it our credence. It is not, however, at all improbable that Esau had two wives of the same name; for he at first took two, Bashemath the daughter of Elon, and Judith the daughter of Beeri. These were Canaanites; and his connexion with them was very unpleasant to his parents. Seeing that his marriages were a grief to them, he went to the descendants of Ishmael, and took Mahalath, or Bashemath, the daughter of Ishmael, who was the mother of his son Reuel: while upon this supposition, the other Bashemath was the same as Adah, [Gen. xxxvi. 2.] and was the mother of Eliphaz. And if Aholibamah was the same as Judith, he had only three wives; but if they were different persons, as is most probable, he must have had four. [Gen. xxxvi. 2.]

BATHSHEBA, the wife of 2969. Uriah the Hittite. [2 Sam. xi. 3.] She was very beautiful; and her beauty was a snare to David, who first destroyed her virtue, then her husband, and then took her to himself, in addition to all his other wives. The first child she had was taken from them, as a punishment of their crime, soon after its birth, either on the seventh day of its life or of its sick-

ness, and very probably both: as it was the fruit of the most atrocious wickedness, it was not suffered to be any thing but a grief to them, and could not have been (upon this supposition) admitted to the Jewish church by the rite of circumcision. David seems to have been sincerely attached to Bathsheba, and promised her the crown for her son Solomon, which promise he faithfully performed.

BELSHAZZAR, king of 3445. Babylon. [Dan. v. 1.] He is the same who is sometimes called in history, Labynit, and is supposed to have been the grandson of Nebuchadnezzar. He had such confidence in the strength of his capital, that while Cyrus was besieging it, he feasted his lords and nobles, as though no danger threatened him. On a certain evening, when he was thus entertaining them, he went to such a length in impiety, as to order the vessels of gold and silver which Nebuchadnezzar had brought away from Jerusalem when he captured it, to be brought to him, that not only himself and his princes, but his wives and concubines might drink out of them. But in the midst of this revelry, there appeared the figure of a man's hand, writing upon the wall opposite to Belshazzar. The characters were perfectly distinct, but the king found that no one could read and interpret the writing. These circumstances threw him into such a state of alarm, that "the joints of his loins were loosed, and his knees smote one against another." Nitocris, Belshazzar's mother, hearing of the consternation which reigned in the banqueting-room, went to her son and persuaded him to send for Da-

niel. She was well acquainted with his character: and his conduct at this time was such as became a prophet of the living God. He interpreted the writing (which was in the Hebrew character and language) to mean, that the kingdom of Babylon was at an end; that Belshazzar had been "weighed in the balances, and found wanting;" and that his days were numbered and finished: and he fearlessly reproved the king for his wickedness, and particularly for the impiety of his conduct that night, in using the sacred vessels of the sanctuary for such unhallowed purposes. Notwithstanding these awful threatenings, Belshazzar continued his feasting until a late hour, when the city was suddenly taken by Cyrus, who had long been besieging it. The sentinels on duty, together with the inhabitants, had been imitating their master in drinking and carousing, and were sunk in a profound sleep, without the usual security of shutting the gates which led from the city to the river Euphrates, which intersected it. Thus they became an easy conquest. The guards or armed men were principally foreigners, and in the consternation they fled "every one to their own land," abandoning the place to the conquerors. The guards of the palace, opening the gates to ascertain the cause of the tumult without, were instantly cut down, and the palace entered by the Persian soldiery. Belshazzar met them at the head of his remaining soldiers, but he and they shared a like fate. The whole city was surrendered almost without a struggle:

3448. and thus was destroyed the Babylonian empire, about two hundred years

after its commencement by Nabonassar or Belesus, the same who is called in Scripture Baladan; and thirty-two years after the Babylonians under Nebuchadnezzar had destroyed Jerusalem. Some of the most remarkable prophecies in Scripture refer to this event; particularly Isaiah xlv. 1—4; xxi. 2; and Jer. l. 38; li. 39. Attention to the manner in which this city was taken, will explain these predictions, and many others like them, which were given many years before the event took place; but this will fall with more propriety under the name of 'Cyrus.' (See CYRUS.) Babylon is now, and has long been, an utter desolation, so that it is impossible to fix upon the place where it stood; according to the prediction, Isaiah xiv. 22, 23.

BELTESHAZZAR, the name which at the court of Nebuchadnezzar king of Babylon was given to Daniel, in honour of the god Bel, or Belus. [Dan. i. 7.] (See DANIEL.)

BENAIAH. He was appointed to be chief over the "Cherethites and Pelethites," who are supposed to have been David's body-guard or personal attendants. [2 Sam. viii. 18.]

BEN-AMMI, son of Lot by his youngest daughter, from whom descended the Ammonites. [Gen. xix. 38.]

BENHADAD, king of Syria. [1 Kings xv. 18.]

3093. Baasha king of Israel made war with Asa king of Judah, Asa sent presents to Benhadad, to induce him to break his league with Baasha. Benhadad accepted the proposal, and attacked and took several cities from the king of Israel, which induced him to desist from his attempts upon Judah. Sometime after-

ward Benhadad and thirty-two kings with him, besieged Ahab (who had succeeded to the throne of Israel,) in Samaria his capital; [1 Kings 3103. xx. 1;] but they met

with a signal defeat: for, wicked as Ahab was, he at this time obeyed the word of the Lord by a prophet, and made his arrangements by divine direction. He was also directed to be on his guard; for at the return of the year Benhadad would again renew his attempts to subdue him. And this prediction proved true: for Benhadad was persuaded by his servants, that the God of the Israelites was the God of the hills, and not of the valleys. So they went against Ahab, and fought in the plain near the city of Aphek, and met with as great a defeat as before: "for the children of Israel slew of the Syrians an hundred thousand footmen in one day." The rest of the army fled to the city, and there a wall fell upon twenty seven thousand of them, and killed them all. Benhadad was taken prisoner after making the most abject submission: but Ahab wickedly made a covenant with this enemy of the true God, and sent him away in peace; for which he was afterwards punished, by being slain in battle with the Syrian army. [1 Kings xxii. 34.]

BENJAMIN, the youngest son of the patriarch 2273. Jacob. [Gen. xxxv. 18.]

He was born near Bethlehem, when the family were on the way from Padan-aram to the land of Canaan; and Rachel his mother died at the same time. When she was dying she named him Ben-oni, as expressive of her affliction by sickness; but his father called him Benjamin, or the son of

his old age. The particulars of his history are so interwoven with the history of Joseph, that it would be needless repetition to introduce them in this place. More of his descendants are mentioned in the chronological tables of the Jewish nation, than of any other son of Jacob. His family, or the tribe of Benjamin, had their portion assigned to them in the southern part of Palestine, and extending from the northern extremity of the Dead sea towards the Mediterranean. The name Benjamin was common among the Jews. [See 1 Chron. vii. 10, and Ezra x. 32.]

BEOR, father of Bela, one of the kings of Edom. [Gen. xxxvi. 32.] Also father of Baalam. [Num. xxii. 5.]

BERA, king of Sodom, in 2090. the days of Abraham and Lot. [Gen. xiv. 2.] He with several other kings had been tributary to Chedorlaomer twelve years, when they rebelled. Chedorlaomer collected his forces and again subdued them. The kings fled, but many of their army and people were made prisoners. The conquerors marched in triumph toward their own land, but were soon overtaken and defeated by Abraham and his little company, who had come to rescue Lot from captivity. The kings of Sodom and Gomorrah received from the good patriarch all their people and property without reward.

BERACHAH, one of the mighty men who joined the party of David at Ziklag, and who were famous for their dexterity in slinging stones, both with the right hand and the left. [1 Chron. xii. 3.] In those early times, when the use of fire-arms was unknown, the spear, the bow and arrow,

and the sling, were the principal weapons of war; and great skill was acquired in the use of them.

BERNICE. There were many of the relatives of Agrippa the Great, who bore this name; and it is not certain which of them is meant, but probably his daughter. [Acts xxv. 13.]

BERODACH-BALADAN, 3292. king of Babylon. He sent letters of congratulation and a present to Hezekiah king of the Jews, upon his recovery from sickness, [2 Kings xx. 12.] with which Hezekiah was well pleased, and ostentatiously exhibited to the ambassadors all his treasures. This proved a temptation to those eastern monarchs, and they soon made inroads into Judea, and took from its kings their immense riches, and at length reduced the whole nation to their control. This prince is the same who is called Mero-dach-baladan. Little is said in any history now extant, of many of these ancient oriental monarchs.

BEZALEEL, of the tribe of Judah. The Lord called him and Aholiab, of the tribe of Dan, by name, and endued them with peculiar skill in all manner of workmanship, with a view to the building of the tabernacle, and the construction of every thing connected with it. [Ex. xxxv. 30.]

BILDAD, one of Job's three friends who went to comfort him in his affliction, [Job ii. 11.] and whose reasonings upon the subject occupy the greater part of the book of Job. The 8th, 18th, and 25th chapters are the arguments advanced by Bildad, and his principal object seems to have

been "to justify the ways of God to man." God he considers pure, and holy, and exalted; and man, as vile, and deserving of such afflictions as befel Job: yet he is confident that the truly righteous shall not in the end be deserted, and the wicked be always prosperous. [Job viii. 20.]

BILHAH, the handmaid of Rachel. [Gen. xxix. 29.] When Rachel found she had no children, she gave her maid to Jacob, that she might thus obtain them; and by this connexion Jacob had two sons, Dan and Naphtali. [xxx. 6-8.]

BISHLAM, one of the Samaritan rulers who wrote to Artaxerxes, to induce him to forbid Zerubbabel, Jeshua, and their companions to build the temple at Jerusalem. [Ezra iv. 7.] In consequence of their petition, an order was given to suppress the work: and the building and repairs proceeded very slowly for many years. [Ezra iv. 24.]

BLASTUS, chamberlain to king Herod. He seems to have been a favourite with that monarch, as it was by his means that the inhabitants of Tyre and Sidon escaped the effects of his anger. [Acts xii. 20.]

BOAZ, or **BOOZ.** [Ruth ii. 1.] He was a descendant of Judah; and from him descended the *regular* succession of Jewish kings, beginning with his great-grandson, David: and from his family also arose the Messiah, the Saviour of the world. Boaz was a man of wealth, of great respectability, and appears from his conduct towards his poor kinswoman, Ruth, whom he married, to have been a man of strict integrity, and of an estimable character.

CAIAPHAS, was high priest at the time of our Saviour's crucifixion; he married a daughter of Annas, who is also called high priest. [Luke iii. 2.] When the Jews were in great agitation about the raising of Lazarus from the dead, and the council were deliberating upon the course they should take with Jesus, Caiaphas advised his death, saying, "Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not." [John xi. 49, 50.] By this he intended, (as we must judge from his subsequent conduct,) to express his ill-will towards Christ; but the Holy Spirit made even his "wrath to praise Him," by so directing his speech as to form a most remarkable prophecy, which was soon fulfilled. When Christ was apprehended, he was led first to Annas, as he was the elder of the two; Annas bound him, and sent him as a prisoner to Caiaphas: [John xviii. 13. 24.] Caiaphas questioned him of his doctrine and his followers; but being unable to find any thing against him, after permitting the most shameful abuse to be offered him, he sent him to Pilate, the Roman governor of the province. The Romans at this time had so far established their authority in Judea, that the Jews were not permitted to put any man to death without the governor's consent. [John xviii. 31.]

CAIN. He was the eldest son of Adam and Eve—the first *infant* upon our earth. [Gen. iv. 1.] Adam and Eve had broken the law of God, and become sinners, and their

child was born in their image; and he grew to manhood with an evil heart, and at length took away the life of his only brother. "And why?" says the apostle: "Because his own works were evil, and his brother's righteous." [1 John iii. 12.] Cain was a tiller of the ground, and Abel a keeper of sheep; and they each brought for sacrifice from their own stores. But sacrifices were appointed of God to prefigure the shedding of Christ's blood as an atonement for sin. This, Abel's offering referred to, and was accepted; while Cain's had no such reference, and was therefore rejected. In what way the acceptance of the one and the rejection of the other was manifested, is not made known to us. But Cain's anger was kindled, and he committed the first murder. As a punishment for this, a mark is said to have been set upon him; but it is not certain what this mark was. It is said he dwelt in the land of Nod, eastward of Eden. From necessity his wife must have been his sister. We are not told how long he lived, or when he died.

CAINAN, son of Enos, 325. grandson of Seth, and great-grandson of Adam. [Gen. v. 9.] He lived nine hundred and ten years.

CALEB, the son of Jephunneh the Kenezite. [Num. xiii. 6.] When the Israelites were encamped in the wilderness of Paran, the Lord directed Moses to choose a man out of each tribe to go up and search the land of Canaan. Caleb was selected from the tribe of Judah; and he and Joshua were the only persons who brought back a favourable report, and the

only persons of all the multitude, over twenty years of age, that went out of Egypt, who entered the promised land. The rest for their disobedience fell in the wilderness. Caleb was at this time forty years old. During all the tedious wanderings and multiplied rebellions of the Israelites in the wilderness, he continued faithful to his God, and obedient to Moses: and when his companion, Joshua, succeeded to the command at Moses' death, Caleb acknowledged his authority, and was ever active in his service. Forty-five years after his entering Canaan as a spy, the Israelites had conquered the enemies they so much feared, and possessed themselves of that goodly land. Caleb then went to Joshua, and reminded him of his former services, and of the promise made to him by Moses, of a particular portion of the land which he wished for himself. It was the sight of the giants which had so terrified the other ten spies, and discouraged the people; and some of the most formidable of them dwelt in Kirjath-arba: [Num. xiii. 33. Josh. xiv. 12.] yet this was the city which Caleb chose for his portion; so strong was his faith in God's promise that the whole land should be subdued.

2560. Joshua granted the request of his venerable friend; and although eighty-five years old, he drove out the Anakims, or giants, and called the name of the city Hebron. To his nephew Othniel, he gave his daughter Achsah in marriage, as a reward for his valour in conquering Kirjath-sepher. [Josh. xv. 17.]

CANAAN, the son of Ham, and grandson of Noah. [Gen.

ix. 18.] His posterity inhabited the country which was called Canaan, and were the idolatrous nations who were expelled by the Israelites at the command of God.

CANDACE, queen of Ethiopia, at the time the knowledge of the Saviour was spread abroad by the disciples. [Acts viii. 27.] One of her principal officers was the first convert to Christianity in her dominions.

CARPUS, an inhabitant of Troas, in Asia Minor. [2 Tim. iv. 13.] Paul left some of his clothing and books with him, which he afterwards needed when imprisoned at Rome. From this we may infer that he was one of Paul's Christian friends.

CEPHAS, a name given to the apostle Peter by our Saviour, signifying 'a stone.' (See PETER.)

CHALCOL, son of Mahol, and a learned man among the Jews. Solomon is mentioned as far surpassing him in wisdom. [1 Kings iv. 34.]

CHEDORLAOMER, king of Elam, a country far to the east of Canaan. 2078. [Gen. xiv. 1.] He was one of the confederate kings who engaged in a war with the king of Sodom and his allies. In the progress of the war he attacked and carried captive the inhabitants of Sodom and Gomorrah, cities situated on the spot which is now covered by the waters of the Dead sea. These captives, among whom was Lot, were rescued by Abraham, and Chedorlaomer and his confederates slain, near Damascus. [Gen. xiv. 15.]

CHILEAB. He was the son of David by Abigail, formerly the wife of Nabal of mount Carmel. [2 Sam. iii. 3.] In 1 Chr. iii. 1. he is called Daniel.

CHILION. He was the son of Elimelech and Naomi, and went with them and his brother Mahlon to dwell in the land of Moab, during a severe famine in the land of Israel. [Ruth i. 2.] The two brothers married Moabitish women, and both died, together with their father, in that country. It is not said in Scripture which of the two was the husband of Ruth, who accompanied her mother-in-law on her return to Canaan, and was afterwards married to Boaz: but Josephus says Orpah was Chilion's wife, and Ruth the wife of Mahlon. These circumstances occurred "in the days when the judges ruled:" Josephus says it was under Eli's government.

CHIMHAM. [2 Sam. xix. 37.] When David returned from the flight occasioned by Absalom's conspiracy, Barzilai, an aged friend of his, went out to meet him, and escort him over Jordan. David pressed him to return with him to Jerusalem; but Barzilai excused himself on account of his great age, and offered to send his son Chimham in his stead. This offer was accepted; and Chimham accompanied the king to Jerusalem.

CHRIST. (See **JESUS**.)

CHUSHAN-RISHATHAIM, king of Mesopotamia. [Judg. iii. 8.] After the Jews became established in Canaan, they often relapsed into idolatry, and were suffered to be made tributaries to other nations. One of the first kings who oppressed them was Chushan-rishathaim; and they served him eight years. Then they repented of their idolatry, and God raised them up a deliverer in the person of Othniel, who conquered Chushan-rishathaim.

CHUZA, steward of Herod.

His wife embraced the doctrines of Christ, and followed him, with many others, ministering to him of their substance. [Luke viii. 3.]

CLAUDIA, one of the Roman converts to Christianity, who sent their salutations to Timothy in Paul's second epistle to him. [2 Tim. iv. 21.]

CLAUDIUS CESAR, one of the Roman emperors. A. D. 45. [Acts xi. 28.] He is only incidentally mentioned

in Scripture, as the ruler under whose reign the famine should occur, which had been foretold by Agabus, a Christian disciple.

CLAUDIUS LYSIAS, chief captain of a band of Roman soldiers, stationed in Jerusalem to preserve the public peace. [Acts xxiii. 26.] When Paul was seized by the Jews for bringing, as they supposed, an uncircumcised person into the temple, he was promptly rescued by Lysias, and secured from their rage, until he could be sent to Felix the governor, for a fair trial. Although a heathen, he seems to have been a very frank, candid, and honourable man.

CLEMENT. He is mentioned by Paul as one of his fellow-labourers in the gospel, whose names were written in the book of life. [Phil. iv. 3.]

CLEOPAS, one of the two disciples to whom Christ appeared while on the way to Emmaus, [Luke xxiv. 18.] and to whom he opened the Scriptures, and talked to them of Jesus and his salvation, till their hearts burned within them with joy, love, and gratitude; and they constrained him to go in to tarry with them through the night. All this while Jesus bore the appearance of a stranger, and they did not recognise him; but his well known voice and

manner when he blessed, and brake, and gave them their food, went home to their hearts; "and their eyes were opened, and they knew him," and immediately he vanished out of their sight. And they left their house and returned to Jerusalem, to proclaim to the other disciples what they had seen and heard.

CORNELIUS, a centurion, or captain of a band of a hundred men, under the Roman government, who lived in Cesarea. [Acts x. 1—48.] He seems to have been a sincere worshipper of the true God, although he was ignorant, in a great measure, of "Jesus, and him crucified." One day as he was praying in his house, an angel appeared to him, and directed him to send for Peter, who was then at Joppa, and he would tell him what he should do. Three men were therefore despatched on this errand. Peter would no doubt have refused to go with them and preach the gospel to this Gentile, had he not been previously prepared by a vision, which signified that all God's creatures, whether Jew or Gentile, were, as immortal beings, equally precious in his sight. The message from Cornelius explained to Peter the meaning of the vision, and he immediately accompanied the men to Cesarea, and preached the unsearchable riches of Christ's love and mercy to this Gentile family; when to his astonishment the Holy Ghost descended upon them as it had upon the Jewish converts on the day of Pentecost. Peter no longer hesitated to baptize and admit them into the Christian church, and remained some time to instruct and comfort them. This was the first time the offer of reconciliation to

God by the death of Christ was accepted by any of the Gentile world.

COZBI, the daughter of Zur, a Midianite chief. [Num. xxv. 1—18.] Although so high in life, her character was of the basest kind. She was one of those vile females who enticed many of the men of Israel to commit the grossest iniquity with themselves, and to offer sacrifices to their heathen gods. Indeed, Cozbi was so bold in sin, that she returned to the camp with an Israelite, to commit wickedness in the sight of the whole people. This so enraged Phinehas, the grandson of Aaron, that he seized a javelin, ran to the tent of Zimri, and thrust both of them through.

CRESCENS. He is mentioned as having left Paul, in the same verse in which Demas is said to have "forsaken him, having loved this present evil world;" [2 Tim. iv. 10.] but in such a different manner, as to imply that it was for the good purpose of spreading the gospel that he and Titus separated from their captive friend.

CRISPUS, chief ruler of the Jewish synagogue at Corinth. He was converted under the preaching of Paul, together with all his family. [Acts xviii. 8.]

CUSHI. He was a friend of David, and was with the forces commanded by Joab at the time when Absalom conspired against his father. He saw the death of Absalom, and was sent by Joab to carry tidings of his defeat to David. [2 Sam. xviii. 21.] He seems to have been rather a hasty man, for he did not use any precautions in letting the king know of the death of his son, whom he so much loved.

CYRENIUS, the Roman

governor of the province of Syria, at the time of Christ's birth. [Luke ii. 2.]

CYRUS. [Ezra i. 1.] This

3405. was a prince whose character and actions might well fill a volume instead of a page. He was the son of Cambyzes, king of Persia, and of Mandane, daughter of Astyages, king of Media. In his youth he was beautiful in person, lovely in disposition, and great in mind. After the manner of the ancient Persians, he was trained in his boyhood to habits of sobriety and industry, and inured to fatigue and privations; so that when called to the command of the army, and at length of the country, these habits, so necessary for a soldier or a king, were but the habits of his youthful years. At the age of twelve years his mother took him to visit her father in Media, where he resided five years, and gained the admiration of the whole court, without losing in the least his own plain and simple habits. When his

3444. grandfather died, he

was succeeded by Cyaxares his son, the uncle of Cyrus, who immediately became involved in a bloody war with the Babylonians, and sent for Cyrus to come to his aid with a body of Persians. With him he was always engaged in successful war; and after a time he married a daughter of Cyaxares, with the promise of the Median empire for her portion, as she had no brother to inherit it.

At length he marched towards the city of Babylon. This place was fortified in the strongest manner, having a wall said to have been eighty feet thick, and of the same height, and surmounted with several towers. It occupied

both sides of the river Euphrates, which was also walled, having brazen gates which were fastened at night, to prevent approach from the river. When Cyrus arrived there, they had all kinds of provisions laid up for many years; and ridiculed the idea of being conquered. But the fall of even this great city was certain, for God had long before predicted by his prophets, Isaiah and Jeremiah, that a man by the name of Cyrus should accomplish this wonderful work; that he should dry up the river, and that the "two-leaved gates" should be opened before him. These, and many other prophecies, were exactly fulfilled. The first thing Cyrus did, was to dig a ditch quite around the city;

3466. and upon a certain night, when Belshazzar was impiously feasting his nobles, and drinking to his gods out of the sacred vessels which Nebuchadnezzar took away from the temple at Jerusalem, Cyrus ordered the water of the river to be turned into the ditch, and left the bed of the river dry, through which he marched his army into the heart of the city. The inhabitants were following the example of their leaders in drinking and revelling; and the brazen gates which communicated with the river and the palace were left unlocked; and thus was the place taken almost without resistance.—The father of Cyrus, and also the father of his wife, dying not many years after, left to him the united kingdoms of Media and Persia. He soon published an edict, giving liberty to all the captive Jews to return to Palestine, and restoring to them all the vessels of the sanctuary, as well as their own pro-

party. Cyrus continued to reign as he began, with equity and the kindest care. The last seven years of his life were

spent in peace, and he died at the advanced age of seventy years, beloved and lamented by all his subjects.

DAN

DAN, one of the sons of Jacob by Bilhah, Rachel's maid. [Gen. xxx. 6.] 2257. The name signifies "judging," and his father, in pronouncing his dying benediction upon his sons, said, "Dan shall judge his people as one of the tribes of Israel." [Gen. xlix. 16.] Samson was descended from him. [Judges xiii. 2.] The portion assigned to the tribe of Dan in the land of Canaan, was near the south-western border of the land, and lay between Ephraim on the north and Simeon on the south, Benjamin and Judah on the east, and the Mediterranean on the west; and comprehended a considerable part of the country of the Philistines, only a small part of which, however, they succeeded in conquering—perhaps because they so soon relapsed into idolatry; for they had a graven image set up in the city of Dan, (formerly Laish, or Leshem,) and consecrated a Manassite instead of a Levite for their priest; [Judg. xviii. 31.] and here they went to worship "all the time that the house of God (or the tabernacle) was in Shiloh," which was nearly until the building of the temple. From an expression in the song of Deborah, we are led to suppose they were mariners; and as their inheritance lay upon the seashore, this is very probable. [Judg. v. 17.]

DANIEL. [Dan. i. 6.] This is one of the most interesting characters in sacred history. He was descended from the royal family of Judah, and

DAN

was carried captive to Babylon by Nebuchadnezzar when he was eighteen or twenty 3397. years old. Here he was selected with three of his companions, to be supported and educated at the king's expense, for three years; that at the end of that time they might "stand before the king," or be employed in his service. Daniel and his companions were aware, that in this situation food would be offered them which their laws forbade them to eat; and they requested that they might be allowed to live upon vegetables and water, instead of meat and wine. Melzar, the man who had the care of them, feared to comply with their wishes, lest they should be found to have suffered in appearance. He was persuaded, however, to try them ten days for an experiment, and at the end of this time they were found to have improved far beyond others of their companions who partook of the king's meat. Consequently they were permitted to live in their own temperate manner, and soon excelled all others in personal appearance, and in the rapidity with which they acquired knowledge.—Shortly after their admission into the court of the king, as wise men, a circumstance occurred, which resulted in the promotion of Daniel and his three friends to the highest offices of the empire. In the second year after the kingdom came entirely into the hands of Nebuchadnezzar, (for he reigned some time in conjunc-

tion with his father,) he had a dream, which he was convinced was supernatural, yet he could not recall it to his memory. [Dan. ii.] But so greatly was he alarmed at the circumstance, that he sent for the most celebrated men of Babylon, to come and tell him both the dream and the interpreta-

3401. tion. So much confidence had he in the arts of magic and sorcery practised by these men, that he expected they would comply with his demand without hesitation. The magicians well knew they could never discover the particulars of the dream itself, but promised to give the interpretation, if he would tell the dream himself; at the same time expostulating with him upon the novelty and unreasonableness of his request. This only enraged the king, and he commanded them all to be slain. Daniel and his friends seem not to have been present at this time; but hearing of the king's rash decree, which included all the wise men of Babylon, (and of course themselves among the number,) they asked and obtained a short respite. Then, engaging in earnest prayer, the dream and its import were revealed to Daniel, and he immediately waited upon the king, and both relieved his anxiety, and saved the lives of all those learned men who had incurred the royal displeasure. The dream related to the four great monarchies which should succeed each other—the Chaldean or Babylonian, the united kingdoms of Persia and Media, the Grecian, and the Roman; all of which should at length be, as it were, swallowed up or blended in one, which should be totally different from all the others, and is repre-

sented by the figure of "a stone cut out of a mountain without hands," and which should stand for ever. This is the spiritual and eternal kingdom of the Lord Jesus Christ. Nebuchadnezzar was so astonished at the correctness of Daniel's relation of the dream, and at the immense importance of the events signified by it, that he prostrated himself before this captive Jew, to worship him, and proclaimed to all his subjects, that the God whom Daniel worshipped was a "Lord of kings, and a God of gods." And he immediately set the four friends over the affairs of the province of Babylon, making Daniel the chief. Some years after this event, Nebuchadnezzar was again disturbed by another dream, which Daniel, and Daniel only, was found able to interpret. [Dan. iv.] Fearless of the wrath of this haughty conqueror, now more than ever puffed up with success abroad, and wealth and magnificence at home, the prophet plainly told him, that the dream signified that he should lose his senses, be driven from the habitations of men, and have his dwelling and his sustenance with the beasts of the earth. This prediction was accomplished upon him in the same hour; and he did eat grass as oxen, "until his hair was grown like feathers, and his nails became like bird's claws." Thus he was made to know that the Most High ruleth in the kingdoms of the earth; and after

3443. his restoration to his reason and his kingdom, he made proclamation to all his subjects, that they should fear and worship, and honour the God of heaven. Daniel continued in honour and authority during this and

the succeeding reigns until the time of Cyrus, and in the interval was favoured with many important revelations of future events, comprehending the whole space of time from his own days to the end of the world. So plainly does he point out Jesus to be the Messiah, that the Jews, to escape from this conclusion, deny him the name of a prophet. [Dan. vii, viii, ix, x, xi, xii.]

The only remarkable circumstance of his life 3466. with which we are favoured during this period, is his interpretation of the handwriting-upon the wall of Belshazzar's palace, on the night in which Babylon was taken by Cyrus, then commander of the Median and Persian army. [Dan. v.] (For this account see BELSHAZZAR AND CYRUS.) After the conquest of Babylon, Darius the Mede, or Cyaxares king of the Medes, for whom Cyrus fought, took Daniel with him to his own residence, that he might avail himself of his wisdom, experience, and ability, as a governor. Here his exalted station, contrasted with his birth as a Jew, and his situation as a captive, excited the envy of some of the courtiers of Cyaxares, and they concerted a plot to ruin him. [Dan. vi.] Feigning the greatest degree of loyalty to their king, they persuaded him to command that no person should ask any petition whatever, of any other person besides himself, for thirty days, upon pain of death. As Daniel had not feared the kings of Babylon, so he trembled not at the displeasure of their conquerors, nor even at the approach of the "king of terrors;" the King of kings and Lord of lords was his supreme

ruler, and him only did he fear, and to him did he continue daily to pray. Certain of their victim, the envious courtiers now proceeded to the palace, and demanded his destruction. Of the king it might be said, as of Herod in after times, that "he was sorry, yet for his oath's sake," for the sake of that ridiculous law of the Medes and Persians, that what had once received the sanction of the king could never be repealed, he consented that his faithful servant Daniel should be cast into the den of lions. He did indeed labour through the day to find some expedient to rescue him; and when he failed of his purpose, and Daniel was thrown among the ferocious beasts, Darius spent the night in fasting and mourning, refusing all his usual methods of pleasure and merriment. But when it was found in the morning that "God had shut the mouths of the lions," and preserved his faithful servant safe from evil, the king commanded that Daniel's accusers should be cast in, and they were immediately devoured. These events gave another occasion to send proclamation throughout this extensive empire, that Jehovah only is the true and living God. [Dan. vi. 26.] If the chronology of those ancient times is correct, Daniel must have been nearly or quite ninety years old at the time of this transaction. He was living in the third year of Cyrus, the son-in-law and successor of Darius or Cyaxares; and had been the honoured instrument of procuring the release of the Jews from their captivity; after which we read no more of him, and probably he died soon after, being between ninety and one hundred

3400. years old. Josephus says he built a splendid palace at Ecbatana, (others say Susa,) which was so perfect and durable, that it was standing uninjured in his time, which was about six hundred years after its erection.

DARIUS, called in Scripture "the Median." [Dan. 3404. v. 31.] He is the same as Cyaxares II., the son of Astyages, king of the Medes. He was brother to Mandane, the mother of Cyrus, and Cyrus married his daughter, and was commander-in-chief of his forces, gained many victories for him, and particularly the conquest of Babylon, and succeeded him in the Median throne. Little appears to be said of him, as his military operations, those deeds for which the heroes of this world are best known and remembered, were carried on by Cyrus. (For the principal events of his reign which are connected with Scripture history, see BELSHAZZAR, DANIEL, and CYRUS.)

DATHAN, a Reubenite. [Num. xvi.] He was one of the leaders in that rebellious company, who murmured against Moses and Aaron in the wilderness, accusing them of usurping an authority which had never been given them, and claiming not only authority, but the office of priests. At this daring impiety, God threatened at once to destroy the people; but Moses and Aaron interceded for them, and the punishment fell upon the aggressors only. Moses directed them to take every man his censer, and Aaron likewise to take his censer, and offer incense to the Lord; and it should be that he whom the Lord did not accept, should die, not a natural death as

other men, but a new thing should take place—the earth should open and swallow them up, with their families, their tents, and all that they had. In the face of this fearful doom, these infatuated men appeared at the door of their tents as though they dared the Almighty to execute the threatened vengeance upon them. And they received the punishment due to their impiety; for the earth opened and swallowed them up with all that they had; and fire came out from the Lord and consumed two hundred and fifty persons engaged in this rebellion. But even this was not all. For although the Israelites were at the time affrighted at this terrible judgment, yet they ventured the next day to complain of Moses for killing the Lord's people. For this offence, a plague broke out in the congregation, and destroyed fourteen thousand and seven hundred of the people; after which the Lord was pleased to accept the offerings and intercessions of the priests, and the plague was stayed.

DAVID. [1 Sam. xvi. 13.] The history of David is one of the most prominent in the sacred Scriptures. More particulars are given of his early life, than of almost any other character; and the story of his reign occupies nearly as much of sacred history, as that of all the other kings of Israel together. He was the second king of the Jewish nation, and was descended from Judah, and from him descended the regular succession of kings, and at length the King of kings, the Man Christ Jesus. David was the youngest son of Jesse, a Bethlehemite. His youth was spent in tending his father's flocks, from which employment he

2941. was called when the prophet Samuel went to anoint him king. He was selected from among the eight sons of Jesse, not for his kingly appearance; but for the qualities of his heart: for when Samuel saw Eliab, the eldest son, he said, "Surely the Lord's anointed is before him." But the Lord said, "Look not on his countenance, or on the height of his stature, for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." After Samuel had performed the ceremony of anointing him with oil, he appears to have returned to his shepherd life, content to feed his flocks until he should be called in providence to the active duties of his station. But "the spirit of the Lord had departed from Saul, and an evil spirit troubled him;" and his servants sought for one who could play upon the harp, that the charms of music might quiet the disturbed imagination of the king. David was celebrated for his skill in this art, and was brought to Saul, and succeeded in restoring him to health and quietness, when he again returned to his father. [1 Sam. xvi. 23.]

Some years after this, Saul was engaged in war with the Philistines; [1 Sam. xvii.] but he feared to attack their army; for as often as they prepared for battle, the giant Goliath, the champion of the Philistines, strode forth before them, and defied them and their God; and "Saul and all Israel were dismayed, and greatly afraid." The three eldest brethren of David were in the army; and their father, watchful of their safety and comfort, sent David to inquire after their welfare, and to

carry them some little stores from their home. On his arrival at the camp, he learned the circumstances respecting Goliath, and expressed a wish to engage with him in contest. His brethren reproved him sharply for leaving his sheep and coming to the camp. His answer was reported to Saul, who sent for him, and armed him with an helmet, a sword, and a coat of mail; but David laid them all aside, trusting for instruments of attack only to his usual weapons, a sling and a stone; and for success, only to the God of Israel. When Saul mentioned his youth and weakness, and the giant's strength, David informed him that when he kept his father's sheep, a lion and a bear came against him, and he slew them both; and, said he, "the Lord who delivered me from the paws of the lion and the bear, shall deliver me from the hand of this uncircumcised Philistine." As might be expected, when the two champions met, the stripling shepherd was despised and ridiculed by his giant foe; but a stone from David's sling soon put a stop to his boasting, and laid him prostrate on the earth. His young conqueror severed his head from his body, and carried it to Saul; and the army gained a complete victory over the Philistines. When they returned from the fight, the women met them, rejoicing and singing, "Saul hath slain his thousands, and David his ten thousands." This superior praise granted to David, excited the envy of Saul, yet he would no more suffer him to return to his father's house. He seems to have been very hostile to him at times, and even went so far as to give orders to his son Jonathan,

and to all his servants, to kill him; but every one, and Jonathan in particular, had such an esteem for David that they refused obedience. The next danger which he escaped, was a contrivance of Saul to get rid of him. For instead of giving him Merab, as he had promised, he gave her to another man, and then promised to give him Michal, provided he would kill for him a hundred Philistines—thinking he would be overcome, and thus he should be free from his rival. However, David slew *two* hundred Philistines, and received Michal for his wife. [1 Sam. xviii.] But neither his faithfulness in Saul's service, nor the love of Jonathan, the son of Saul, nor the sincere affection of his wife, could avert the anger of the king, and he continued to seek his life. Once he sent messengers to his house to kill him, but Michal let him down through a window, whence he escaped and fled to Samuel at Ramah. [1 Sam. xix. 11.] When this was told Saul, he sent a company of men thither to take his life; but when they came near to the company of prophets, the spirit of God came upon them, and they also prophesied. A second and a third time Saul sent messengers upon the same wicked errand, and each time the miracle was repeated, till at length, grown more revengeful by defeat, he ventured to go himself; and when he drew near to Ramah, he found the spirit of God was stronger than he, for it "came upon him, and he went on prophesying until he came to Samuel;" and there "he stripped off his clothes, and fell down before Samuel all that day and night." [1 Sam. xix. 19—24.] This delay gave Da-

vid time to escape, and he returned home and went to his beloved friend and brother, Jonathan, to inquire why Saul should so seek his life. Jonathan promised to ascertain the feelings of his father, and let David know; and in the meantime David kept himself concealed, under pretence of going to visit his father's family at Bethlehem. [1 Sam. xx.] When Jonathan found that his father would take *his* life if he attempted to save David, and that it was to secure the throne to his own family, that induced him thus to persecute him, he thought it his duty to send David away: and after making a covenant with him to deal kindly with his children when he should have succeeded to the throne, the two friends parted in the deepest grief. David now proceeded to Ahimelech the high priest, and feigning great haste on account of the urgency of the king's business, he obtained some of the loaves of shewbread for his followers, and the sword of Goliath for himself, and then hasted away to Achish, king of Gath. [1 Sam. xxi.] Finding himself discovered, he at first pretended to be insane, and then escaped to the cave of Adullam, where his brethren came to him; and his company was soon augmented to four hundred men. He was also enabled to enjoy the privileges of religious worship; for when Saul heard that Ahimelech had assisted him with bread and a sword, he sent for and slew him and his family, except Abiathar, one of his sons, who escaped and fled to David, and became his priest. [1 Sam. xxii. 20.]

Soon after this, David heard that the Philistines were distressing the inhabitants of

Keilah, by robbing them of their grain when they were threshing it; and he immediately inquired of the Lord whether he should go and assist his countrymen? The command was given, "Go, and smite the Philistines, and save Keilah." [1 Sam. xxiii.] When this was done, he remained in the city, and Saul heard of it. He was much rejoiced at this intelligence, thinking he was sure of his prey, now that he had shut himself up in a walled city. But David heard of his preparations to attack him, and after seeking direction from the Lord, he fled to the wilderness of Ziph, and escaped from the daily vigilance of Saul. Here he received a visit from his beloved friend Jonathan, who, notwithstanding his firm conviction that David, and not himself, would succeed his father in the kingdom, was yet unwavering in his love and kind offices. They renewed their covenant of peace with each other, and then Jonathan returned home to Gibeah.

But a new difficulty now arose before David: and indeed the whole history of his early life is but a continued recital of dangerous exploits, and hair-breadth escapes, and incessant fatigues and persecutions; and yet, through it all he never offered to attack or injure Saul, or take the throne by violence. His own moderation, and his kindness to his people, however, could not secure him from his enemies, or from those who wished to ingratiate themselves with Saul. The Ziphites were of this number, and they promised to deliver him up into Saul's hand. Accordingly Saul marched against him; but David was apprized of his movements, and fled to the wilder-

ness of Maon. Saul pursued him thither; and when only a mountain separated the two companies, word was brought to Saul that the Philistines had invaded the land. Thus the Lord provided for the escape of David, who immediately changed his abode, and dwelt in the wilderness of Engedi.

After Saul returned from following the Philistines, he again renewed his search after David, and succeeded in overtaking him; but only to his own confusion, and David's honour. [1 Sam. xxiv.] For while David and his men were hidden in a large cave, Saul, without knowing they were there, entered also to rest himself. David's men immediately petitioned him to despatch his enemy now, while in his power; but David only cut off a part of his robe, and suffered him to escape, alleging as a reason, that "he was the Lord's anointed." After Saul had left the cave, David went out after him, with the piece of the robe in his hand, and by this convinced him how easily he might have destroyed him, had he been so disposed. Saul could not resist this proof of David's freedom from all intentions of taking the throne, at least while he lived; and so, after having exacted an oath from him, that he would not destroy all his seed, he left him, and returned home.

It was about this time that 2947. Samuel died, lamented by all his people; and that David went to the wilderness of Paran. [1 Sam. xxv.] And it was also about this time that he married Abigail, the wife of Nabal the Carmelite. (For this account, see ABIGAIL.) And he also married Ahinoam of Jezreel,

near this period. His wife Michal was given to another man. Some time now passed away, and Saul forgot David's kindness to him, and gave way again to his envy. Raising a body of three thousand men, he once more proceeded to the wilderness of Ziph. The two companies soon encamped opposite each other, and Saul had a fair prospect of getting David into his hands. But on awaking in the morning, his spear and his cruse of water, which lay at his head, were missing. Soon a voice from the opposite army cried to Saul, showing him what had been done. David and his nephew, Abishai, had gone into his tent in the night, in the midst of his unfaithful guard, who were all asleep, and took these little articles instead of taking his life. [1 Sam. xxvi.] Once more

Saul was ashamed of his conduct, and returned from pursuing a man, who seemed to have so little desire to hurt him; and after this he kept his promise, that he would no more seek his life to destroy it.

David and his men now went over to the Philistines; and Achish gave him Ziklag, where he lived more than a year; and his followers continued to increase by accessions from his own countrymen. [1 Sam. xxvii.] From this place he made several inroads into the territories of the Canaanites, who still occupied a part of the land, and destroyed the people, and took their goods. Strengthened, as they supposed, by David's alliance with them, the Philistines prepared to make war upon Saul. When the two armies were collected, the lords of the Philistines complained of Achish for bringing

David with him; not believing that their once powerful enemy was now their friend. Achish thought it most prudent to persuade David to leave them on this account; and it was well that he did; for on his return to Ziklag, he found it desolate: the Amalekites had invaded it, and carried the women captive, and burned the city with fire. After inquiring of the Lord, David pursued after them, and recovered all, with much spoil which they had taken from other places; and he sent a present to each of those cities which had been friendly to him during his troubles. [1 Sam. xxx.] As for the Philistines, they conquered without him; and Saul and Jonathan were both slain in mount Gilboa. [1 Sam. xxxi.] With this account ends the first book of Samuel.

When David heard of the defeat of Israel, the death of Saul, and of his beloved friend Jonathan, he was filled with grief. The prosperity of his nation, and the possession of a friend, were objects dearer to his heart than the splendour of a crown. One of his most beautiful songs is composed upon this occasion. [2 Sam. i. 19—27.] He now inquired of the Lord what step he should next take, and was directed to go to Hebron. Accordingly he removed thither with all that he had, was crowned king, and reigned there seven years. During this time an ineffectual struggle was carried on against David by Abner, captain of Saul's army, who had placed Ish-bosheth the son of Saul upon the throne, and was endeavouring to support him. But the house of David grew stronger and stronger, while the house of Saul grew weaker.

and weaker; till at length Abner and Ish-bosheth were both slain by treachery, and the whole kingdom fell to David. [2 Sam. ii.] He now went to Jerusalem, which was still inhabited by the Jebusites; and notwithstanding its strength, he conquered it, and made it the capital of his kingdom. His adversity was now exchanged for prosperity. His people were united and happy under his government. His family consisted of six sons by as many wives and concubines, and several more were born after he went to Jerusalem: and usually he had peace with his neighbours. Whenever the Philistines or other nations attacked him, they were repulsed. Hiram, king of the Tyrians, (who were very skilful in architecture,) sent him carpenters, and masons, and cedar trees; and they added essentially to the beauty and strength of the city. The ark of God, which in the days of Eli had been captured by the Philistines, and after its restoration had lodged in various places, was brought by David to Jerusalem, and placed in the tabernacle which he had prepared for it: a regular worship was established, and every thing pertaining to it placed upon a better foundation than ever it had been before. [2 Sam. vi.] He also collected abundance of materials to build a temple in which to place the ark, and in which the solemnities of religious worship might be performed.

There is, however, a dark side to this picture, which cannot be concealed. David, although a pious man, was but a man, a weak, sinful man: and whoever reads his Psalms, will find that he was truly sensible of his errors,

and penitent for his sins. In the midst of his prosperity, after his settlement at Jerusalem, he saw Bathsheba, the wife of Uriah, and suffered himself to be led away by his sinful passion for her, till he incurred the guilt of murder to obtain her—even the murder of her husband, who was one of his faithful soldiers. [2 Sam. xi.] (See BATHSHEBA.) He also displeased the Lord by numbering the people, for which he was severely punished. [2 Sam. xxiv.] (See ARAUNAH.)

Troubles, also, came upon him from other quarters. Absalom, one of his sons, fearing that the kingdom would be given to Solomon, his son by Bathsheba, as David had promised, collected a body of men, and caused himself to be proclaimed king in Hebron, and then marched with a multitude of followers to Jerusalem. [2 Sam. xv.] David saw at once that there was no escape from this sudden irruption but in flight; so he and his household, except ten concubines, fled from the city in the greatest haste. Joab, his nephew, and captain of his army, accompanied him with what troops he could raise, and Zadok and Abiathar attempted to follow with the ark. This David forbid them to do, saying, that "if the Lord accepted him, he would bring him back, and show him both it and his habitation." When the two armies met, Absalom was routed, and the people returned to the city, ashamed of their rebellion; and soon afterwards they sent and escorted David back to his house. Absalom's death in this conspiracy was a severe wound to his father, so that he exclaimed when he heard of it,

"O Absalom, my son! would God that I had died for thee!" [2 Sam. xviii.] After this difficulty was settled, another arose out of it. The men of Judah had brought the king back from Mahanaim, and the other ten tribes were angry because they were not invited to go with them. [2 Sam. xix.] A quarrel ensued, and Sheba the son of Bichri blew a trumpet, saying, "We have no part in David: every man to his tents, O Israel." So the multitude left their king, and followed after this usurper. The rebellion, however, was soon crushed by the death of Sheba, and peace once more restored to this restless nation. [2 Sam. xx.] David, as far as he was able, performed his promise to Saul and Jonathan respecting their families; but many of them were unavoidably slain; and he was obliged to deliver up seven of Saul's descendants to the Gibeonites, to avert the anger of the Lord against the house of Saul, for his treachery to the Gibeonites. [2 Sam. xxi. 6.] Five of these were the adopted sons of Michal, David's former wife, whom she brought up for her other husband. [2 Sam. xxi. 8.]

After this, Adonijah, one of his sons, excited another conspiracy, and caused himself to be proclaimed king. Upon this, David immediately called for Solomon, and had him solemnly anointed and proclaimed king. This decisive measure crushed the hopes of Adonijah, and put an end to the rebellion. After giving many instructions to Solomon respecting his future conduct and government, "he

2989. was gathered to his fathers," and was buried in his own city, having reigned forty years. [1 Kings ii. 10, 11.] In his general con-

duct and motives, he was "a man after God's own heart;" yet it is perfectly evident that not all his conduct was pleasing to Him, for he was often reproved and punished for his faults. His sacred songs have furnished materials for an important part of divine worship, in every age of the church since his day, and probably will continue to be sung while there is a church on earth. He "had it in his heart to build a house for the Lord," and the motive was accepted; but he had been a man of war from his youth, and therefore the work itself was reserved for Solomon, to whom it was promised that he should have nothing of the kind to distract his mind, or divert it from the sacred task.

[A very interesting Life of David is among the publications of the American Sunday-school Union.]

DEBIR, king of Eglon, and one of the four allies of Adonizedek, king of Jerusalem, when he made war with the Gibeonites, because they had made peace with the Israelites. [Josh. x. 3.] (See ADONI-ZEDEK.)

DEBORAH, a prophetess, the wife of Lapidoth. [Judg. iv. 4.] She judged Israel after the death of Ehud. At this time they were punished for their wickedness, by being sold into the hands of Jabin, king of Canaan. Deborah sent for Barak from Kedesb, to go and deliver Israel. To this he consented, on condition that she would go with him. So they both went together, and obtained a complete victory over Sisera, captain of Jabin's army. (See BARAK.)

DEBORAH, nurse to Rebekah, Isaac's wife. She died at Bethel. [Gen. xxxv. 8.]

DELILAH, a woman in the valley of Sorek whom Samson

loved, and who was bribed by the Philistines to persuade Samson to tell wherein his great strength lay. [Judg. xvi. 4.] (See SAMSON.)

DEMAS, an apostate from the Christian faith. The evidence which he gave of not belonging to Christ, was, that "he loved this present world." [2 Tim. iv. 10.]

DEMETRIUS, a silversmith of Ephesus. [Acts xix. 24.] Paul had been preaching in that city about two years, and many of the Ephesians had left their idols, and joined themselves to the church of Christ. Demetrius had his living by making silver shrines for the heathen goddess Diana; and seeing he was likely to lose his custom, if the city renounced idolatry, he called together a number of his friends and harangued them upon the subject, until he had so inflamed their passions that they raised a tumult, and filled the whole city with confusion and uproar, all crying out for the space of two hours, "Great is Diana of the Ephesians." The tumult was finally quelled, and the rabble dispersed, by the authority and prudent advice of the town-clerk. [Acts xix. 35.]

DINAH, the only daughter of Jacob. [Gen. xxx. 21.] She was Leah's daughter, and was probably nearly of the same age with Joseph, and was born while Jacob lived with Laban, in Padan-aram. When the family returned to Canaan, and pitched their tent near the city of Shechem, Dinah went out to "see the daughters of the land." [Genesis xxxiv.] She was then about sixteen years old. Here she became acquainted with Shechem, the son of Hamor, prince of the country, who immediately conceived so violent an affec-

tion for her, that, instead of waiting to be lawfully married, he took her to his home and his bed, as if she had been his wife; and after he had done so very wickedly, he sent proposals of marriage to her father, promising to give whatever price he asked: for it was the custom in those days, for the father to receive a portion for his daughter, instead of giving one *with* her. Jacob was disposed to comply with Shechem's request, and his sons pretended to accede to it upon condition that all the men of the city should be circumcised. But they had revenge in their hearts, and had laid their plans accordingly; for on the third day after the Shechemites were circumcised, and from indisposition were unable to sustain a contest, Simeon and Levi came upon them suddenly, and slew all the males, and carried captive the women and children, and took all their substance, and Dinah also, and returned home. Jacob lamented their violent proceedings, and their breach of faith, in so soon violating their engagements with the Shechemites; but it was too late to repair the injury; for Shechem and his father were among the slain, and Dinah remained unmarried. She was with the family when they went into Egypt, after which we hear nothing of her. [Gen. xlv. 8. 15.]

DIONYSIUS, called the Areopagite, probably because he lived very near to, or had the care of, the Areopagus, a public place in ancient Athens, where the citizens met to discuss disputed points, or "to tell or to hear some new thing." Dionysius was one of the few converts to Christianity in Athens, under Paul's preaching. [Acts xvii. 34.]

DOR

DIOTREPHES. [3 John 9, 10.] We are told that "he loved to have the pre-eminence" in the church, and that this disposition led him to many acts of violence.

DOEG, an Edomite. [1 Sam. xxi. 7.] He was with Ahimelech the priest when David came to him and obtained bread and a sword; and he carried the information to Saul, who instantly sent for Ahimelech, with all his family who ministered at the altar. When he found the priest did not deny the charge, but acquitted himself of all blame in the affair, he was so enraged that he ordered his servants to fall upon them with the sword. They all nobly refused to obey this impious command; and Saul then told Doeg to do it: and this vile informer immediately obeyed, and slew eighty-five priests, beside all the inhabitants of Nob their city. [1 Sam. xxii. 19.]

DORCAS. She was a Christian residing at Joppa, loved and honoured for her piety,

DRU

which was constantly manifested in the "good works and alms-deeds which she did." [Acts ix. 36.] At length she sickened and died. Her mourning friends sent to the neighbouring city of Lydda, to request the apostle Peter to come to them in this time of sorrow. When he arrived, he found her corpse surrounded by the poor of the city, weeping, and showing the apparel which Dorcas had given them. But Peter put them all out; and after he had prayed, he called her to arise. Her spirit came again immediately, and having assisted her to leave her bed of death, he presented her to her astonished friends. This miracle was made the means of good to many in that region, leading them to believe in Him in whose name Peter spoke. [Acts ix. 42.]

DRUSILLA. [Acts xxiv. 24.] She was the daughter of Agrippa, sometimes called "the Great," and sister to Agrippa the younger and Bernice. She married Felix, the Roman governor of Judea.

EGL

EBEDMELECH, an Ethiopian eunuch who lived with king Zedekiah. [Jer. xxxviii. 10.] He was the means of releasing Jeremiah from the dungeon into which his enemies had thrown him, because he prophesied that the Babylonians should take the city.

EBER, a descendant of Noah, of the fourth generation. [Gen. x. 24.] The Israelites were descended from him; and it has been thought by some that they obtained the name of "Hebrews" from their progenitor Eber.

EGLON, king of Moab. [Judg. iii. 12.] After the death

EHU

of Othniel, the son-in-law of Caleb, the Israelites did evil in the sight of the Lord, and he delivered them into the hand of Eglon, whom they served eighteen years, when Ehud slew him privately, and then raised an army, and defeated the Moabites; after which the land had rest eighty years.

EHUD, the next judge of Israel after Othniel, the successor of Joshua. [Judg. iii. 15.] He went to Eglon, king of Moab, who then oppressed Israel, under pretence of carrying him a present; and after he had delivered it, he caused all the king's attendants to

leave the room, that he might transact some private business with him. Then telling Eglon that the errand was from the Lord, he rose from his seat to receive it; when Ehud thrust a dagger into his side, and killed him instantly. So forcibly did he give the blow, that the handle as well as the blade entered the body of Eglon, who was very fleshy, and the flesh so closed upon it, that Ehud could not draw it out. He made his escape by shutting the doors when he went out, so that Eglon's servants supposed their master chose to be alone; and as no one saw Ehud when he went out, they did not venture in for a long time; so that by the time the murder was discovered, he was out of their reach. The king being thus disposed of, the Moabites were easily conquered. (See EGLON.)

ELASAH. He and Gemariah were sent by Zedekiah to Babylon upon some errand to king Nebuchadnezzar; and by them Jeremiah wrote to the Jews who were already carried captive thither, to build and plant, &c., for they would be there a long time. [Jer. xxix. 3.]

ELEAD, a descendant of Ephraim. He and his brethren were slain by the men of Gath, because they attempted to take away their cattle [1 Chron. vii. 21.]

ELEAZAR, the third son of Aaron. [Ex. vi. 23.] 2514. After the death of Nadab and Abihu, the office of high priest belonged to him, and descended from him to his son Phinehas, in whose family it continued until the time of Eli, when it was transferred to the family of Ithamar.

ELI, one of the high priests of Israel, of the family 2848. of Ithamar. [1 Sam. i.

3.] As judge, he succeeded Abdon. The office of high priest continued in the family of Ithamar until the time of Solomon, when it was returned to the family of Eleazar. He was a good man, but did not exercise sufficient authority over his sons, who committed the greatest crimes while they held the sacred office. Eli was punished for his criminal indulgence to his sons, by their being slain in battle with the Philistines; and at the same time the ark was taken from the Israelites. This intelligence so overwhelmed Eli that he fell from his seat and broke his neck. [1 Sam. iv. 18.] He was succeeded by Samuel, who had been long under his care at the sanctuary, and had assisted him in his duties. Eli lived ninety-eight years, and had 2888. been forty years a judge in Israel.

ELIAB, eldest son of Jesse. He was of a fine bodily appearance, but seems to have been of a fiery temper. His angry reproof of David when he went to the camp to carry him refreshment, is proof of his unpleasant disposition. [1 Sam. xvii. 28.]

ELIAKIM, or **JEHOIAKIM,** 3394. son of king Josiah. He was made king in the room of his father, and the latter name given him by Pharaoh-necho, king of Egypt, after he had taken Jehoahaz captive. [2 Kings xxiii. 34.] He was twenty-five years old when he began to reign, 3405. and he held the throne eleven years, doing evil in the sight of the Lord, as many of his predecessors had done. He was conquered by Nebuchadnezzar, and after three years he revolted, and was invaded by several kings, and at length died without

any mourning being made for him. [2 Kings xxiv. 2.]

ELIASHIB, one of the priests who officiated at the temple when Nehemiah returned from Babylon. [Neh. xiii. 7.] He had prepared a chamber for Tobiah, a Gentile, in the court of the temple, and, contrary to the law, had permitted him to occupy it for a dwelling.

ELIEZER. [Ezra viii. 16.]

3537. When Ezra was returning with his company of Jews from the Babylonish captivity, and had journeyed as far as the river Ahava, he staid three days, and made a review of the whole company. Finding there were no Levites among them, he sent Eliezer and several others to a place called Casiphia, where he knew some of them lived, to bring them to him, that they might have the worship of God when they arrived at Jerusalem. Eliezer and his companions succeeded in persuading about two hundred and sixty persons, to whom belonged the different services at the temple, to leave their acquired possessions in Chaldaea, and return to Jerusalem.—Eliezer was also the name of one of the Levites who had taken Gentile wives at Babylon. [Ezra x. 18.]

ELIHU, a young man who respectfully listened to the disputation between Job and his three friends, without interrupting them with his own remarks, until they seemed to have exhausted all their arguments without either convincing or being convinced. [Job xxxii. 2.] He then interposed between the parties, and reproved Job for asserting his entire innocence from any fault, and accusing God of treating him as an enemy. He stated that God often

brought afflictions upon men for their good, to bring them to repentance; but as he was infinitely exalted above his creatures, he did not ask counsel of them, or render them any account of his actions. And he strenuously maintained the perfect righteousness of God's dealings with his creatures, whether secret or revealed. He also reproved Job's friends for totally condemning him as a hypocrite, without bringing any reason for their opinion, except that he was afflicted beyond other men, and therefore he must have been wicked beyond others, to have deserved so much chastisement. His words seem to have been acceptable to God, for he was not included in the reproof which was given to Job and his three friends for their erroneous charges and conclusions. [Job xlii. 7.]

ELIJAH, a prophet in Israel. [1 Kings xvii.]

3086. He was one of the most exemplary men of whose lives we have any account in Scripture. His home was in Gilead. The first notice we find of him relates his prediction of a famine in the days of Ahab. When he had delivered his message to this wicked king, the Lord directed him to go towards Jordan and hide himself by the brook Cherith. Here he drank of the brook, and was miraculously fed by ravens for a long time. God then directed him to go to Zarephath, a city between Tyre and Sidon, saying he had commanded a widow woman to sustain him there. When he came to the city, he found the woman gathering sticks to make a fire to cook her last morsel, saying that when that was gone she and her son must die of hunger. Elijah told her to make him a

take first, and that she might then depend upon a supply. The woman obeyed, and according to the word of Elijah, the meal and the oil increased as fast as it was used, all the while the famine lasted; and Elijah, and the woman, and her son had their subsistence from it. While he resided with this widow, her son sickened and died; but Elijah took him to his own chamber, and prayed that God would restore him to his widowed mother; and his request was granted.

When for three years and a half there had been neither dew nor rain, and the whole land was parched, and there was no food left for man or beast, Elijah was sent to Ahab to tell him there should be an abundance of rain. [1 Kings xviii.] On the way Obadiah met him. Obadiah was a very pious man, and was at that time a principal overseer in Ahab's house. He had been sent to the brooks and fountains, in search of food for the king's horses, to prevent the loss of them all by the famine. When they met, Elijah told him to go and tell Ahab that Elijah was there. Obadiah remonstrated against this disclosure, saying that Ahab had sought every where for him, and taken oaths of the neighbouring nations that he was not among them. He said his own life also would be endangered; for, before Ahab could send for the prophet, the spirit of the Lord would take him to some other place, and he should be slain as a deceiver; and he pleaded his known attachment to the prophets of the Lord, in secreting and feeding a hundred of them when their lives were sought by Ahab, as a reason why he should not be sent on this dangerous errand. Elijah as-

sured him that he would not deceive him; and Obadiah then informed his master. When Ahab met the prophet, he accused him of being a troubler of Israel; but Elijah boldly retorted the accusation upon the accuser, and commanded him to gather to mount Carmel all Israel, and especially the prophets of Baal and of the groves.

When the assembly had collected, Elijah addressed them upon the subject of worshipping Jehovah and Baal, proposing that a trial should be made, and he whose sacrifice should be consumed by fire from heaven, should be acknowledged as the true God. To this they all consented, and two altars were raised and two bullocks prepared. The prophets of Baal began to call upon their god to send down fire upon his sacrifice, and were joined by the idolatrous assembly. They continued their prayers through the day, but notwithstanding their cries, and the wounds which they inflicted upon their bodies, the sacrifice remained unburnt. At the time of the evening sacrifice Elijah prepared his offering. To prevent all accusations of deceit, he first ordered a trench to be dug around the altar, and then had water poured upon the sacrifice until it had run down in such plenty as to fill the trench. He then made his short but humble appeal to Jehovah, to make himself known as the true God; and immediately there fell fire from heaven and consumed the sacrifice, and the wood, and stones of the altar, and the water, and burnt the ground around it. The whole multitude then shouted, "The Lord, he is the God; the Lord, he is the God." Elijah then

ordered them to take the false prophets, and slay them by the brook Kishon; and they immediately slew them, to the number of four hundred and fifty. He then returned to the top of the mount, and sent his servant to watch the horizon. After going seven times, he saw a little cloud of the size of a man's hand, which rose and spread till it filled the whole sky; and soon there was a very great rain. When Jezebel, the wife of Ahab, heard the fate of her favourite false prophets, she determined to destroy Elijah; but he fled to the wilderness. [1 Kings xix.] Here he was refreshed by food brought by an angel, and went in the strength of it forty days, until he came to mount Horeb. Here he received a communication from God, and was instructed respecting the dealings of Providence, by a wind, a fire, an earthquake, and a still small voice; and was directed to return and anoint Hazael to be king over Syria, and Jehu to be king over Israel, and Elisha to be prophet in his room. He obeyed the command to return, and finding Elisha in his father's field, ploughing with twelve yoke of oxen, he cast his mantle upon him. Elisha knew the token, and after making a parting supper upon a yoke of the oxen with his friends, he followed Elijah. After this Elijah prophesied the death of Ahaziah, and destroyed his messengers. [2 Kings i.] (See AHAZIAH.)

But the time drew near when Elijah was to be removed from this persecuting world; and he journeyed with Elisha to those places where there were young men preparing for the office of teachers; and at every place these "sons of the

prophets" came out and said to Elisha, "Knowest thou that the Lord will take away thy master from thy head to-day?" And he said, "Yea, I know it; hold ye your peace." [2 Kings ii.] To them all the truth had been revealed. Elisha refused to tarry at any of the places to which they came, and persisted in accompanying Elijah across the Jordan. That stream was divided when Elijah struck it with his mantle, and they passed it on dry ground. "And it came to pass as they still went on and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them asunder, and Elijah went up by a whirlwind into heaven."

3108. "And Elisha saw him no more." Elijah was the only person between the flood and the time of Christ, who escaped the pains of death, and like Enoch, went to heaven without dying.

ELIMELECH, a man of Bethlehem-judah, who, with his wife and two sons left the land of Israel during a famine in the days of Eli, and went into the land of Moab, and died there. [Ruth i. 2.] The widow of one of his sons afterwards married Boaz, the great-grandfather of David.

ELIPHAZ, called the Temanite. [Job ii. 11.] He was one of Job's three friends, who went to comfort him in his affliction; but to what family he belonged, or in what period he lived, is left in the same obscurity as is the history of Job himself, and his other friends. Eliphaz was the first to answer Job, and he commences by condemning Job as wicked, because he was afflicted, or rather, alleging his troubles as a proof of his iniquity. Like the other "miserable comforters" of Job, he seems

to have been certain that God could not do wrong; but to have been in a great measure ignorant of his methods of dealing with his creatures; and to have supposed that virtue was rewarded and vice punished in *this* world. What were their ideas of the retribution of *another* world we cannot ascertain, except from Job's confidence, that after death he should be free from trouble, and made happy with his Redeemer. [Job xix. 25—27.] The 4th, 5th, 15th, and 22d chapters of the book of Job contain the arguments and remarks of Eliphaz.

ELISABETH. [Luke i. 5.] She was the wife of the priest Zacharias, and herself belonged to the family of Aaron; and they were the favoured parents of John the Baptist, the forerunner of Christ. He was born when they were very old. Elisabeth was also cousin to Mary, the mother of Christ. She with her husband were both eminently pious.

ELISHA. [1 Kings xix. 16.]
3088. He was at first a husbandman, and laboured in his father's fields, where Elijah found him, and by divine command, selected him to be his successor in the prophetic office. Elisha hesitated not to leave his temporal concerns and follow Elijah as his attendant; and he continued with him until "the heavens received him out of his sight." (See **ELIJAH**.) He then took up his master's mantle, (which was left him as a token that his prayer for a double portion of his master's spirit would be answered,) and returned to Jordan. Here he struck the water with the mantle, as Elijah had done, and the river again parted, and afforded him a

safe pathway across. This was seen by "the sons of the prophets" living at Jericho, and they at once acknowledged him as the successor of Elijah; and he was immediately called upon to do what human art or power could never accomplish. [2 Kings ii.] The city of Jericho was pleasantly situated, but the spring from whence the inhabitants and the soil were supplied with water was very unwholesome, and destructive to fertility; and they called upon Elisha to purify not only the water which was then in the streams, but to cleanse the fountain, so that the water should ever after be pure. This extraordinary miracle was performed; the only means used was the casting into the spring of the waters a little salt, a remedy in no way proportionate to the evil; the power therefore was all from God. After he left the city, a number of children mocked him, calling him "bald head;" he cursed them in the name of the Lord, and instantly two bears rushed out of a wood and tore forty-two of them in pieces.

Some time after this, Elisha seems to have been with the allied army of the kings of Israel, Judah, and Edom, when they went against the king of Moab, who had revolted from Israel. [2 Kings iii.] (See **JEHORAM**.) The next miracle performed by Elisha, which is recorded, is his increasing the quantity of oil, the only property of a poor widow of one of the sons of the prophets, till she had enough to pay her debts and live comfortably in future. [2 Kings iv. 1—7.] After this he went to Shunem, where he was hospitably entertained by a certain family, who prepared a room for him, and invited him to make it

his home. The prophet wished to reward the woman for her trouble, and as she had no child, he promised that she should the next year be the mother of a son. This promise was fulfilled according to the word of Elisha. When he was several years old he sickened and died. Elisha was absent at mount Carmel; and the woman went to him and told him her troubles. At first he sent Gehazi his servant to lay his staff upon the child; but the woman refused to leave him till he went himself; so he arose and followed her. When he came to the house, he found the child dead and laid upon *his* bed; and he stretched himself upon the child, and his spirit came again, and he delivered him to his mother. [2 Kings iv. 8—37.] Another miracle which he performed was, destroying the poisonous qualities of a pot of food, made from a wild herb, which the person who gathered it did not know to be injurious: and at another time he fed a multitude with a small quantity of food. [2 Kings iv. 38—44.]

When Elisha lived in Samaria, Naaman, the captain of the king of Syria's army, was afflicted with leprosy; and a little girl who had been taken captive from Israel, and lived in this captain's family, told her mistress, that she wished Naaman was with the prophet in Samaria, for he would cure him. [2 Kings v.] This was reported to the king, and he sent Naaman with a great present to the king of Israel, probably supposing that the prophet was under his control. The king did not understand the business, but supposed the king of Syria designed to seek a quarrel against him. Elisha sent him word not

to be troubled, but send Naaman to him. So Naaman went to the prophet's house in great state, expecting to be treated as a personage quite above the common class of mankind. But when he found that Elisha was not disposed to make any pompous ceremony, or even to come to the door to meet him, but simply sent his servant to tell him to "go and wash in Jordan seven times," he turned away in wrath, saying, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" His servants, however, prevailed upon him to try the remedy as it was so easy; and he went, and "washed, and was clean." He then returned to the prophet, and offered him great rewards; but he entirely refused. Afterwards, when Gehazi obtained something from Naaman by deceit, Elisha bid the leprosy cleave to him; and he continued a leper to the day of his death; and it descended from him to his family. After this he caused an axe to swim upon the water into which it had fallen; so it was restored to its owner. [2 Kings vi.] And when the king of Syria declared war against the king of Israel, he found all his designs frustrated; for the king of Israel managed his defence as though he knew beforehand what were the plans of his enemy. When the traitor was inquired for, the king was told that it was no traitor, but "the prophet Elisha, who tells the king of Israel the very words thou speakest in thy bed-chamber." A company was immediately sent to Dothan to take Elisha; but when they came to the city, they were all struck with blindness. Elisha then went and told them he would guide

them to the man they sought. Unable to help themselves, they were glad of the assistance of this supposed stranger; but, to their astonishment, after they had travelled some distance, their eyes were opened, and they found themselves in the midst of Samaria, and completely in the power of the king of Israel. Elisha suffered no one to hurt them, but after feeding them he sent them away. By this singular affair the Syrians were so convinced of the power of the God of Israel, that they durst not again venture to attack them at that time. There are several other occasions mentioned, in which miracles were performed and prophecies delivered by Elisha. He also, by the hand of a messenger, executed the commission given to Elijah to anoint Jehu to be king of Israel instead of Joram. Sometime after this Elisha died; 3166. and the next year after he was buried a man died, and the funeral procession becoming alarmed at the sight of a band of enemies, they cast the corpse into Elisha's sepulchre, being convenient; and when his body touched the bones of the prophet, he revived and stood upon his feet. [2 Kings xiii. 21.]

ELISHEBA, the daughter of Amminadab, and wife of Aaron. [Ex. vi. 23.] Her brother, Naasson, was grandfather to Boaz, the great-grandfather of David.

ELYMAS. (See BAR-JESUS.)

ELZABAD, one of the eleven Gadites who fell to David at Ziklag. [1 Chron. xii. 12.] They were celebrated for their capacities for war.

ENEAS, a man in the city of Lydda, who was so enfeebled by the palsy that he had not been able to leave his bed

for eight years. [Acts ix. 33.] When Peter saw him, he said to him, "Eneas, Jesus Christ maketh thee whole; arise and make thy bed." And immediately he was healed and strengthened so that he obeyed the command.

ENOCK, the son of Jared, 622. and the sixth from Adam, in the family of Seth. [Gen. v. 18.] He was eminently pious, a preacher of righteousness to the corrupt inhabitants of the old world. His life and exit from this world are briefly told: "He walked with God, and was not, for God took him." He lived in this world only three hundred and sixty-five years; as short a life in comparison with that of his contemporaries, as fifteen or twenty years would be with us now: and then he was translated to heaven, without suffering the pains of death—the only individual of our race, except Elijah, who has been thus favoured. He was father 987. to Methuselah, who lived longer than any other man of whom we have any account.

EPAPHRAS, mentioned by Paul as being very anxious for the church at Colosse, and at several other places where he appears to have been acquainted. [Col. iv. 12.]

EPHRAIM, the younger of Joseph's two sons. [Gen. xli. 52.] When the land of Canaan was divided, there was no part assigned to the tribe of Levi; but his descendants were to be priests and teachers, and to be supported by the other tribes: and to make up the deficiency in the number of portions, the tribe of Joseph was divided into two, his sons being each the head of a distinct tribe. The portion of Ephraim lay between Jordan

on the east, the Mediterranean on the west, the half tribe of Manasseh on the north, and the tribes of Benjamin and Dan on the south. It was a very little south of the centre of Canaan. Joppa was its principal sea-port; and Shiloh also, where the ark was kept, and the Jewish ceremonies of religious worship were performed so many years, was within the limits assigned to the tribe of Ephraim.

EPHRON, the man of whom Abraham bought a piece of ground for a burying-place for Sarah. [Gen. xxiii. 16.] Ephron generously offered to give it to Abraham, but Abraham as generously refused to take it without paying for it. The price set upon it was about two hundred dollars.

ER, the eldest son of Judah. [Gen. xxxviii. 3.] He was cut down in his youth and sent to an early grave, as a punishment for his great wickedness. He was married, but died before he had any children.

ERASTUS, one of Paul's assistants at Ephesus, whom he sent from thence with Timotheus to visit the churches in Macedonia, while he himself remained in Asia. [Acts xix. 22.]

ESARHADDON, the youngest son of Sennacherib, king of Assyria. [2 Kings xix. 37.] After the murder of his father by his two elder brothers, who were obliged to flee to escape punishment, Esarhaddon took possession of the throne. The capital of the Assyrian empire was then at Nineveh. After he had reigned thirty-one years, he made himself master of the empire of Babylon, which had for some years been full of commotion and anarchy, and annexed it to his kingdom. Profane history

informs us that he invaded the land of Israel, and carried away almost all the inhabitants that had been spared by its former conquerors, and sent some of his generals to conquer Judea. They succeeded in defeating king Manasseh, and carried him to Babylon; but he obtained his liberty, returned to Jerusalem, repented of his former atrocious wickedness, and reigned some years, in the fear and with the approbation of his God. In the mean time, to prevent the land of Israel from becoming a desert, Esarhaddon sent colonies from the eastern part of his dominions to repopulate it. These people were afterwards called Samaritans. (See AHASUERUS.) Esarhaddon 3335. reigned prosperously thirty-nine years, and was succeeded by his son Nabuchodonosor.

ESAU. He was the son of Isaac and Rebekah, and twin brother to Jacob. [Gen. xxv. 25.] In person, he was very singular, being covered with hair; in mind, he appears to have been resolute and daring; in heart, he was proud and revengeful. He had, however, much cause of complaint against Jacob, and he ought to be allowed his full share of credit for being at last so easily reconciled to him. He is often called Edom, and the land of Edom took its name from him, and his descendants are called Edomites. The Israelites were not authorized to attack them on their way to Canaan, unless it were in self-defence, as they were a part of the descendants of Abraham. But the Edomites often opposed them, and were overcome and destroyed. The personal history of Esau is so interwoven with that of Jacob, that it would cause un-

necessary repetition to endeavour to separate them.

ESTHER. She was the daughter of Abihail, and was adopted by her cousin, Mordecai, and brought up as his own daughter. [Esth. ii. 7.] They were all captive Jews, living in Shushan, the capital of Persia. Esther's Hebrew name was Hadassah. She was selected for her beauty, to become the wife of Ahasuerus the king, and was preferred by him above all the other ladies of his court. (See **AHASUERUS**.)

EUTYCHUS, a young man of Troas who fell asleep while sitting in a window listening to Paul's preaching, and fell down into the street and was taken up for dead; but upon Paul's embracing him, his life was restored. [Acts xx. 9.]

EVE, the mother of our A. M. race. [Gen. ii. 21—25.]

1. After Adam was created, "God saw that it was not good for him to be alone;" he had formed him for social life, and he designed to bestow upon him a companion who should be a part of himself, and thus one with him, and dear to him as his own life. For this purpose he caused a deep sleep to fall upon him, and then took from his side a rib, of which he "made a woman, and brought her unto the man: and Adam called his wife's name Eve." Tempted by Satan in the form of a serpent, she ate of the forbidden fruit, and gave to her husband, and he partook of her guilt. [Gen. iii.] Thus the first man and woman disobeyed the command of their Maker, and they and all their posterity thus became sinners.

EVIL-MERODACH, king of Babylon. He succeeded his father, Nebuchadnezzar. He took Je-

coniah, king of the Jews, out of prison, where he had been confined thirty-seven years, and treated him with more attention than he showed to any one of the kings who were with him in Babylon. [2 Kings xxv. 27.]

EZEKIEL, son of Buzi, a prophet of the Lord. 3405. He was carried into captivity with Jeconiah, and prophesied to the captive Jews in Chaldea, commencing his work when he was about thirty years old, and about six years before the final destruction of the old temple. [Ezek. i. 3.] He was favoured with many supernatural communications, and prophesied of the destruction of Jerusalem, of Tyre and Egypt, and of the restoration of the Jews and the final triumph of the cause of Christ on earth. His style and manner are pointed and close, almost to severity, and he reproves the Jews and others to whom he speaks with a fearlessness and zeal which well comport with the holiness of God, the iniquities of the people, and the tremendous consequences resulting from it. He was a priest as well as a prophet.

EZRA. [Ezra vii. 1.] He was a priest of the family of Eleazar, the son of Aaron, and was one of the captives carried from Judea to Babylon; or perhaps was born after his parents were carried thither. In the reign of Ar-

3537. taxerxes, or Ahasuerus, he obtained royal permission to return to Jerusalem with as many Jews as chose to accompany him, and with as much silver and gold as any were willing to give him—the king and his counsellors setting the example. Accordingly he returned with nearly one thousand eight hundred of his people, and

large contributions for the use of the temple service, and with orders to the governors in that region to give him from the king's treasures whatever he needed for the worship of God. The company were four months on their march, yet they were not molested, or needed a guard; for when they commenced their journey, they collected at the river Ahava, and kept a solemn fast, commending themselves and their substance to the guardianship of their heavenly Protector; and although it must have been known that they were the bearers of immense treasures, yet no one ventured to

trouble them. After their arrival, Ezra found that many of his people were living in open violation of that law of theirs which forbade a Jew to marry a Gentile; and he persuaded them to renounce their heathen partners. The account of this transaction closes the book which bears his name. The principal part of it is occupied with the history of events which took place in Judea before the time when he returned to Jerusalem. Ezra is supposed to have collected and arranged the historical books of the Old Testament, and perhaps the Psalms in their present form.

FELIX, Roman governor at Cesarea, and Procurator of Judea. [Acts xxiii. 24.] He was appointed to this office by the emperor Claudius, and continued in it until the reign of Nero, when he was superseded by Portius Festus. Two years before the close of his administration, Paul was brought before him, accused of breaking the Jewish law, and making disturbances among the people. He treated him kindly, and heard him patiently; and when Paul reasoned of righteousness, temperance, and judgment to come, Felix trembled, and said to Paul, "Go thy way for this time, when I have a more convenient season I will call for thee." He kept Paul a prisoner, and left him so when he went to Rome, although nothing was proved against him. This is a specimen of his government—just and unjust alternately. His wife was Drusilla, a Jewess. [Acts xxiv. 24.] (See DRUSILLA.)

FESTUS. [Acts xxv. 1.] Porcius Festus succeeded Felix in the Procuratorship of Judea. The seat of these governors was at Cesarea. He found Paul in bonds, and brought him to trial; but finding nothing charged against him but questions of Jewish law, he would have set him at liberty; but he wished to conciliate the favour of the Jews whom his predecessor had offended, so he asked Paul if he would go to Jerusalem, and there be judged. Paul knew the danger he should have to encounter, if he went among the infuriated Jews in that city, and he appealed to Cesar; that is, claimed the right of being judged by the emperor of Rome alone. According to the Roman law, therefore, Festus was obliged to send him to Rome, to be tried by Nero. Before he went, Festus brought him before Agrippa, (the highest officer of some of the eastern parts of the Roman empire, with the title of King,) and they both listened with

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apparent candour to his forcible appeals.

FORTUNATUS, one of

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Paul's friends, who visited him and ministered unto his necessities. [1 Cor. xvi. 17.]

GAI

GAAL, the son of Ebed. [Judges ix. 26.] When Abimelech had held the government in the city of Shechem three years, the inhabitants became dissatisfied with him, and while he was absent, they admitted Gaal and his brethren into the city, and entered into a conspiracy to destroy him. But Abimelech had left Zebul to govern the place, and from him he had intelligence of what was going on, and contrived to raise forces, and divide and arrange them in such a way that he surprised and defeated Gaal, and retook the city, and destroyed it. [Judg. ix. 45.]

GABBAI. When the Jewish captives returned from Babylon, and Jerusalem was rebuilt under Nehemiah's authority, one tenth of the people were chosen by lot to reside in that holy city; and the remaining nine tenths were to scatter themselves in the other cities of Judea. The rulers also were to live in Jerusalem. Gabbai was one of the Benjamites upon whom the lot fell. [Neh. xi. 8.]

GAD, one of the sons of Jacob by Leah. [Gen. xxx. 11.] When the tribes of Israel entered Canaan, the portion assigned to the children of Gad was situated on the eastern side of the river Jordan, between the portion of Reuben on the south, and of the half tribe of Manasseh on the north.

GAIUS, one of Paul's "companions in travel." [Acts xix. 29.] When there was a great tumult made at Ephesus by Demetrius, a silversmith, Gai-

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us and Aristarchus were seized by the populace, but were soon liberated, and continued to accompany Paul on his journeys. The third epistle of John is addressed to Gaius, and speaks of his hospitality to his Christian brethren.

GALLIO, deputy-governor of Achaia, in Greece. When an uproar was raised in Corinth about Paul, Gallio refused to trouble himself with such concerns. If Paul had been guilty of any immorality, he said he would attend to it; but as it was only a dispute about the Jewish religion, he would hear nothing of it: so he drove them out of his presence. [Acts xviii. 12—17.]

GAMALIEL, a member of the Jewish council. [Acts v. 34.] He was highly esteemed for his knowledge of the law. When Peter and the other apostles were apprehended at Jerusalem and cast into prison, whence they were miraculously delivered by an angel, the council were disposed to use violence with them; but Gamaliel interposed, and recommended that they should be let alone; for if it were merely the work of men, it would fall of itself; but if it were of God, their efforts to overthrow it would be vain, and they would incur the guilt of fighting against God. Paul was educated by Gamaliel, but seems not to have learned his candid spirit until he was taught it from on high. [Acts xxii. 3.]

GEDALIAH. When Nebuchadnezzar overran the land of Judea, he left

but few of the inhabitants to occupy the land, and over them he placed Gedaliah as ruler; but he was soon afterwards slain by Ishmael, son of Nethaniah, one of the royal family. [2 Kings xxv. 25.] He was probably the same Gedaliah who had just before this procured the imprisonment of Jeremiah, who prophesied the destruction of the city. [Jer. xxxviii. 1.]

GEHAZI, the servant of the prophet Elisha. [2 Kings iv. 12.] When Naaman came to be healed of his leprosy, he offered the prophet a rich present of money and clothing; but he refused to take it. Gehazi, however, was sorry to lose such a prize; [2 Kings v. 20.] so, after Naaman had gone a short distance from Elisha's house, he ran after him, and pretended that two young men, sons of the prophets, had just arrived, and Elisha wanted a talent of silver and two changes of raiment for them. Naaman without hesitation gave him more than he asked for, and Gehazi returned with it and hid it. But the Spirit had informed Elisha of what was going on, and he asked Gehazi where he had been. Gehazi denied that he had been anywhere. But the prophet convinced him that he knew the whole truth; he told him, the leprosy of Naaman should cleave to him and to his seed for ever: and he went out from his presence a leper white as snow. Thus did the love of wealth and show lead Gehazi to a crime, which cast him from a station of honour and of high privileges, to one of privation and disgrace—a leper not being allowed by the Jewish law, even to live in the same house with other persons.

GEMARIAH, one of the

princes of Judah, in the days of Jehoiakim. He endeavoured, but in vain, to prevent Jehoiakim from burning the copy of Jeremiah's prophecies, sent him by the hand of Baruch. [Jer. xxxvi. 25.]

GERSHOM, the oldest son of Moses, born to him whilst he was a stranger in the land of Midian. [Ex. ii. 22.]

GIDEON. [Judg. vi. 11.]

2759. When the children of Israel had "done evil in the sight of the Lord," and in consequence of their sins had been suffered to be cruelly oppressed by the Midianites, they began to turn again to the God whom they had forsaken; and he raised up a deliverer for them in the person of Gideon, the son of Joash. He was threshing wheat in a retired place, to hide it from the Midianites, when "an angel of the Lord," or the Lord Jesus himself, appeared to him, and commissioned him to cut down the grove and destroy the altar of Baal belonging to his father, and to sacrifice a young bullock to the Lord, and then to go against the Midianites. He obeyed the command; but so given up to idolatry were the people, that he was obliged to do it in the night; and when it was discovered in the morning, they demanded him of his father, that they might destroy him. But Joash refused, saying, that if Baal were a God he could plead his own cause, they need not do it for him. Gideon now collected an army from Manasseh, Asher, Zebulun, and Naphtali. Before he marched against the enemy, he requested of the Lord, as a token of his divine commission, that a fleece of wool, which he selected, should be wet with dew, while all around it should be dry. [Judg. vi. 37—40.] This token

was granted him, and he then, though with diffidence, begged for one more token—that the fleece might remain dry, while the ground around it should be wet. The Lord condescended to hear him in this also: and he then marched with confidence against the enemy. When they were encamped near the army of the Midianites, the Lord told Gideon that there were too many men with him; for he intended at that time to save Israel by a small number, lest they should take the glory to themselves; and that he should give liberty to all who were fearful of the consequences of a battle, to return home: [Judg. vii.] and so little confidence had the people in God, or in their own cause, or in their leader, that twenty-two thousand of them immediately left the field. Still there were many in the army of whom it could not be said, “the Lord had need of them;” and Gideon was commanded to lead them to a brook, and whosoever *kneeled* down to the water to drink, should be dismissed. At this trial there were found only three hundred who took up the water without kneeling. With these three hundred Gideon was to attack the united hosts of Midian and her allies; and in this situation his own courage began to fail. But the Lord again appeared to him, and told him to go that night into the enemy’s camp, and listen to what he should hear. So he took his servant and went down, and heard one soldier telling another his dream, which was, that he saw a cake of barley bread roll into their camp and overturn a tent. His comrade replied, that this must signify that the Israelites would overcome

their army. By this Gideon was encouraged to proceed, and accordingly he divided his army into three companies, and furnished every man with a trumpet, and a pitcher in which was a lighted lamp; he proceeded in the night to the camp, and having distributed his little army around it, they all shouted, “The sword of the Lord and of Gideon;” and dashing their pitchers to pieces, and thus at once showing their lights on every side, and making all possible noise with their trumpets, the whole host of the enemy was thrown into the greatest consternation. They supposed they were surrounded, and mingled, too, with a numerous enemy, and being of different nations, unable to understand each other, each thinking the other an Israelite, they fought among themselves until they had destroyed an immense multitude, and then fled. [Judg. vii. 22.] Gideon followed, and slew multitudes more, together with the princes of Midian, Oreb and Zeeb, and the kings Zeba and Zalmunna. In this engagement there fell one hundred and twenty thousand men. The men of Ephraim, who collected and pursued the enemy, and who seem to have been offended with Gideon because he had not suffered them to go with him, were pacified by his mild expostulation, and with the other Israelites, offered to give the authority to him and his children; but he refused, saying, “The Lord shall rule over you.” [Judg. viii.] He, however, asked them for their golden ornaments, which they had taken from the enemy. They willingly granted this request, and he (strange inconsistency!) made an ephod of it, and set it up in his city, Ophrah,

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and he and all Israel went thither to worship it, and to inquire, as if it were the word of the Lord. Gideon died in old age, leaving seventy sons by his numerous wives, and one by his concubine. (For their tragical fate, see ABIMELECH.)

GOLIATH, a giant of Gath, in the land of the Philistines, whose height was about ten feet, and who wore a coat of mail which weighed more than one hundred and fifty

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pounds, and his other equipments in proportion. [1 Sam. xvii. 4.] (For his death, see DAVID.)

GOMER, a woman of infamous character, whom the prophet Hosea was commanded to take for a wife, to exemplify to Israel their own character and conduct. [Hos. i. 3.] This was probably in the time of Jeroboam, when the people had forsaken God and united themselves with idols and idolaters.

HAD

HABAKKUK. [Hab. i. 1.] He was a prophet, but of what family is not known. It is supposed he was cotemporary with Jeremiah. He is a beautiful as well as an inspired writer; and his prophecy closes with an exalted description of the works and perfections of God, and the strongest expressions of confidence in Him, in view of the approaching distresses of the Jewish nation.

HADAD. [1 Kings xi. 14.] 3020. After David was established on the throne of Israel, he made war upon the Edomites, and entirely defeated them. The royal family were all slain, except Hadad, who was a little child, and was carried by his father's servants into Egypt. Here he grew to manhood, and was so much esteemed by king Pharaoh, that he gave him his wife's sister in marriage. They had a son named Genubath, who was brought up in Pharaoh's court with his own children. When he heard that David and Joab his captain were both dead, and that Solomon's affairs were not so prosperous as at the commencement of his reign, he determined upon

HAG

taking that opportunity to revenge the death of his father's family. So he returned to Edom, where he raised disturbances against Solomon.

HADADEZER, king of Zobah, a country directly 2964. north of Judea. [2 Sam. viii. 3.] David conquered it, and took from Hadadezer immense spoil, consisting of chariots and horses, and shields of gold, and prisoners. And when the Syrians went to their help, he conquered them also.

HAGAR, the handmaid or servant-girl of Sarah, Abraham's wife. [Gen. xvi. 1.] She was by birth an Egyptian. In the old age of Abraham and Sarah, God promised them a son; but the fulfilment of this promise being long deferred, Sarah grew impatient, and proposed to her husband to take Hagar, and perhaps the son would be born of her: and according to the custom of the times, he would belong to Sarah. From this unlawful connexion Ishmael was born. But Abraham was told that this was not the child of promise. Difficulties soon arose between Sarah and Hagar; Sarah being envious at Hagar for being really the mother of the child,

HAM

and Hagar feeling less willing than formerly to be submissive to her less favoured mistress. [Gen. xvi. 6.] The contention between them, before the child was born, became so sharp that Hagar *ran* away; but the angel of the Lord met her, and sent her back: and after the birth of Isaac, Abraham was commanded to *send* her away with her son. [Gen. xxi. 12.] Ishmael was then sixteen or seventeen years old. On the way they were in danger of perishing with thirst, having exhausted the supplies with which Abraham had furnished them; but the Lord appeared for their relief, and showed them a fountain, from whence they obtained a new supply.

2115. And they dwelt in the wilderness of Paran, and Ishmael became skilful in hunting; and his mother took him a wife from her own country. Probably Ishmael maintained his parent till her death; but when that event occurred we are not informed.

HAGGAI. [Ezra v. 1, and 3484. Hag. i. 1.] After the return of a part of the Jews from Babylon, Haggai and Zechariah were commissioned to encourage their leaders, Zerubbabel the governor, and Jeshua the priest, to rebuild the temple. Accordingly they set about it; but some of the governors of the neighbouring country opposed them, and endeavoured to persuade king Darius to forbid the work. This scheme failed; and the Jews, still encouraged by their prophets, finished the building. The only writing left by Haggai refers principally to this event, and to the final glory of Christ's church on earth, and was delivered at the time the second temple was building.

HAM, the son of Noah.

HAN

1560. [Gen. v. 32.] He was about one hundred years old at the time of the flood. His descendants principally settled in Egypt; Mizraim his son was the founder of that empire.

HAMAN. [Esth. iii. 1.] He was a descendant of the ancient family of Agag, and lived in the royal city of Ahasuerus, king of Persia. A favourite of the monarch, he was advanced to the highest dignities, and his seat placed above all the other nobles of the court. Filled with pride at his exalted station, and an inveterate enemy of the Jewish nation, he was fired with jealousy when Mordecai refused to do him reverence. (For this transaction, see *ESTHER*.)

HANAMEEL, cousin to the prophet Jeremiah. [Jer. xxxii. 7.] When Nebuchadnezzar was besieging Jerusalem, Jeremiah persevered in predicting the downfall of the city, and the future restoration of it and the whole land to its rightful owners, the Jewish nation. To express his confidence in their return from the captivity into which they were now about to be carried, he purchased and paid for the field of Hanameel in the country of Benjamin, certain that it would at last descend to his heirs, notwithstanding the present disheartening prospects of the nation.

HANANI, a Jew who went from Jerusalem to Babylon, and told Nehemiah of the afflicted state of the Jews who were left in Judea, and of the desolations of the holy city. [Neh. i. 2.] This account led Nehemiah to direct his efforts to the restoration of his people, and the rebuilding of the city and temple.

HANANIAH, one of the three young Jews whom Ne-

buchadnezzar cast into the fiery furnace. He was called at the Babylonish court by the name of Shadrach. [Dan. i. 6.]

HANNAH, one of the two wives of Elkanah, and the mother of the prophet Samuel. [1 Sam. i. 2.] For some years after their marriage, Peninnah only had children; and when Hannah was grieved because she had none, her husband kindly comforted her, by expressing his own superior affection for her. On one of those occasions when the family went up to Shiloh, to offer the yearly sacrifice, Hannah was unusually sad at seeing Peninnah with her sons and daughters around, while she herself remained alone. The kindness of her husband, and the worthy portion of good things which he gave her, failed to counterbalance her sad feelings and the scoffs of Peninnah; and she wept, and prayed to the Lord, saying, "If thou wilt indeed look on the affliction of thy handmaid, and give unto me a man-child, then will I give him unto the Lord all the days of his life." The Lord heard her prayer. Samuel was born; and as soon as he was weaned, she carried him to Shiloh, where the tabernacle was then kept, and left him under the care of Eli the priest, to be brought up before the Lord. Every year she went up to sacrifice, and always brought him a "little coat," as a token of a mother's love for her first-born son. She afterwards had three sons and two daughters.

HANNIEL, the man from the tribe of Manasseh who was to assist in dividing the land. [Num. xxxiv. 23.]

HANUN, king of the Ammonites. [2 Sam. x.]

2967. His father had shown

kindness to David when he was in trouble; and after his death David sent messengers to Hanun to comfort him, and to express his respect for the memory of the deceased king. But Hanun thought, or pretended to think, that David sent them as spies; so he took them and shaved off one half their beards, and cut off their garments in the middle, and in this condition sent them home. David heard of their situation, and sent to meet them, with directions to stay at Jericho until their beards were grown. This ungenerous conduct of Hanun was the occasion of a long war, in which multitudes of the Ammonites and their allies, Syrians and others, were slain; and the effects of which were felt by Solomon, in the revengeful spirit of Hadad and Rezon. (See HADAD.)

HARAN, brother to Abraham, and father to Lot. [Gen. xi. 31.] He died in Chaldea before his father Terah left that country with his family. The place where they lived some time, and where Terah died, and where Nahor the other brother remained when Abraham proceeded to Canaan, was probably called Haran, in memory of their deceased relative.

HARBONAH, one of the chamberlains of king Ahasuerus. It was Harbonah who noticed the gallows which Haman had made for Mordecai, and suggested to the king the propriety of using it for Haman himself. [Esth. i. 10, and vii. 9.]

HAZAEI. [2 Kings viii.] 3120. When Benhadad the king of Syria was sick, he sent his servant Hazael to Elisha, with a present of forty camels' burden, to inquire whether he should re-

cover. The prophet replied that there was nothing in the disease which would prevent his recovery; but yet he knew he would certainly die. After reflecting for a time, he began to weep; and Hazael inquired the cause of his sorrow. Elisha told him he wept in view of all the miseries he would bring upon Israel, and enumerated some of the cruelties of which he would be guilty when he should succeed to the throne of Benhadad. Hazael expressed his astonishment that Elisha should have such an opinion of him; but the event proved the truth of his prediction. Hazael returned, and told Benhadad that the prophet had said he would recover. The next day he wet a thick cloth and laid it over his face, and thus stopped his breath and killed him. He then took possession of the throne; and in the time of Jehu he conquered the country east of Jordan, killing, burning, and destroying all that came in his way. Afterwards, in the days of Joash, he went into Judah and threatened Jerusalem itself; but its timid king bought a peace with the treasures of his own house and of the temple. Hazael returned to Damascus, where he died, and was succeeded by his son Benhadad.

HEBER, the Kenite, the husband of Jael, [Judg. iv. 17.] who killed Sisera, the Canaanitish general, in her tent.

HELEM, one who went (with some others) from Babylon to Jerusalem, while the temple was building, to carry offerings from the captive Jews, and of their own, to assist in the work. [Zech. vi. 14.] Zechariah was ordered in a vision to meet them, and take of the silver and gold and make two crowns, and

first set them upon the head of Jeshua the high priest, to signify that during the time of that temple, One should arise who should be both king and priest; then the crowns should be deposited in the temple as memorials of the piety and benevolence of the donors.

HERMOGENES, an Asiatic who professed to believe in Christ, but afterwards left him. [2 Tim. i. 15.]

HEROD. [Mat. ii. 1.] There are four different persons of the name of Herod mentioned in the New Testament: the first is the one afterwards called the Great. He was the second son of Antipater. At Rome he was made "king of the Jews" by the Roman senate. When he was about seventy years old, wise men came from the east inquiring for him "that was born king of the Jews." Herod's fears of a rival prompted him to the atrocious deed of slaying all the little children in Bethlehem, that he might thus defeat the designs of Providence. A strange infatuation, indeed, to believe that the prophecies respecting the birth of Christ at Bethlehem were true, and yet imagine he could defeat them. He died not long after, in the greatest agony of mind and body. Well knowing that his death would be an occasion of joy and not of grief to his subjects, he ordered the principal Jews to come to him; and when he had them in his power he confined them all, and ordered their execution as soon as he himself should be dead, "that there might be mourning made at his death." This order, however, was not obeyed, and the Jews were released. History does not perhaps afford a parallel to

Herod's character. He possessed talents, indeed, but his life was a continued scene of bloodshed, treachery, perfidy, idolatry, and every kind of wickedness. He kept spies among the people, and often acted the part of spy himself, and then became both accuser and judge. It is true, he embellished Jerusalem, and rebuilt the temple, and twice relieved the people from a part of their taxes, and once relieved them in a famine; but these occasional acts of mercy are almost lost in the blackness which surrounds his character. It appears astonishing that he could have held the throne for more than forty years, while he so continually stained it with blood.

The second Herod mentioned in Scripture is *Herod Antipas*, the son of Herod the Great. He succeeded to a fourth part of his father's dominions, and was therefore called a tetrarch. [Luke iii. 1.] He was first married to the daughter of Aretas, king of Arabia; but several years after, being at Rome, he became fond of Herodias, the wife of his half-brother, Herod Philip, and induced her to leave her husband and follow him. Herodias was his niece as well as sister-in-law; and it was for this wicked marriage that he was reproved by John the Baptist: by the revenge of the guilty Herodias John was beheaded in prison, whither he had been sent for his former faithful reproofs. [Matt. xiv. 8.]

Herod Agrippa is the third person of this name mentioned in Scripture. He was grandson to Herod the Great, and brother to Herodias, wife of Herod Antipas, and father to king Agrippa, before whom Paul afterwards stood. He

was educated at Rome, and was a particular friend of Drusus, son of the emperor Tiberius. Tiberius made him king of Judea, whither he went, to the astonishment of all who had known his misfortunes. He was an enemy to the Christians. James the son of Zebedee was the first whom he beheaded; and he afterwards imprisoned Peter, but he was miraculously delivered. [Acts xii.] After this he gave a magnificent entertainment for the people of Cesarea, himself appearing in a splendid dress. His speech to the multitude was applauded as "the voice of a god, and not the voice of a man;" and for arrogating this dignity to himself he was smitten with a most painful and loathsome disease, of which he soon died, in the fifty-fourth year of his age, and seventh of his reign.

A fourth Herod, though only mentioned by the name Philip, was the husband of Herodias.

HERODIAS, daughter of Aristobulus, the son of Herod the Great. She was first married to her uncle, Herod Philip, and afterwards left him and married Herod Antipas, another uncle. They were the sons of Herod the Great by different wives, and brothers to her father. She caused the death of John the Baptist, out of revenge for his faithful reproofs. Her ambition for worldly honours was excessive, but her hatred to John was still stronger, and she preferred his death to the possession of half the kingdom. [Matt. xiv. 3.] (See HEROD.)

HEZEKIAH, king of Judah. 3278. [2 Kings xvi. 20., and 2 Chron. xxix. 1.] He was the son of Ahaz, and succeeded him in the throne when

he was twenty-five years of age, and reigned twenty-nine years. He was one of the best kings the Jews ever had. Immediately upon his accession to the throne, he "opened the doors of the house of the Lord," which his wicked father had closed, and repaired the temple, and established its worship, cleansing the house, and sanctifying the priests and the vessels which Ahaz had cast away and polluted. The sacrifices and the ceremonies at the opening of the temple very much resembled those which were performed at its first dedication by Solomon. The feast of the pass-over, which had long been neglected, was also kept by the command of Hezekiah with great solemnity: and so great were the rejoicings of the people at all the good things which were effected by Hezekiah, that they continued the feast fourteen days instead of seven, being supplied by this pious king with all things necessary for the feast, and for sacrifices. Since the days of Solomon there had not been such a season of rejoicing throughout the land, as this. When the feast at the temple was over, the people went out and cut down the groves, and destroyed the images, throughout Judah, and Benjamin, and Ephraim, and Manasseh, and abolished every vestige of idolatry they could find. [2 Chr. xxxi. 1.] And the king and the people prospered in every work they undertook for the service of God, and were abundantly blessed "in their basket and their store." After this time of prosperity, Sennacherib king of Assyria came against him with his army. When at some distance, he sent a letter to Hezekiah, demanding submission, and

boasting of his power. Hezekiah went up to the temple, and spread the letter before the Lord, asking for help and direction in this emergency; he also sent to Isaiah the prophet, to inquire of the Lord for him. He received assurance of protection; and accordingly the angel of the Lord went forth that night and slew one hundred and eighty-five thousand of the Assyrian army; and the remnant were forced to fly into their own land. [Isa. xxxvii. 36.] About this time Hezekiah was sick; but his life was spared, as well as his kingdom delivered, in answer to his prayers. Berodach-Baladan, king of Babylon, hearing of it, sent messengers to congratulate him upon his recovery, and to inquire concerning the phenomenon of the retrograde movement of the sun, which was given him as a sign of his recovery. Hezekiah ostentatiously displayed before them all his riches; and for his pride, was informed by Isaiah that all these things, and his children also, should one day be carried away captive by the very people to whom he had shown them. Hezekiah was sensible of his error, and humbled for it; and the judgment was not sent in

3306. his own life-time. He died in peace, and was buried "in the chiefest of the sepulchres of the sons of David." [2 Chron. xxxii. 32.]

HIEL, a Bethelite. [1 Kings xvi. 34.] When Joshua destroyed Jericho, he pronounced a curse upon the man who should attempt to rebuild it, saying, "he should lay the foundation thereof in his first-born, and set up the gates thereof in his youngest son." This prophecy the sacred historian says was fulfilled in the family of Hiel; his eldest

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son, Abiram, dying when he began, and his youngest son, Segub, when he finished it.

HILKIAH, priest in the days of Josiah. When they were searching and repairing the temple, Hilkiah found a "book of the law of the Lord given by Moses;" and by this, then scarce treasure, Josiah governed his heart and life. [2 Chron. xxxiv. 14]

HIRAH, an Adullamite, and the intimate friend of Judah, the son of Jacob. [Gen. xxxviii. 1.]

HIRAM, king of Tyre. [2 Sam. v. 11.] He was always at peace with David, and sent him from his own forests the cedar trees of which David's house was built; and he sent also workmen who were more skilful in the art of building than the Jews were. After Solomon's accession to the throne of his father, Hiram sent ambassadors to him, with whom he contracted for choice timber and workmen to build the temple, for which he was preparing; and many thousands of Hiram's people were continually in Solomon's employ, while this splendid edifice was erecting. [1 Kings v.]

HOBAB. [Num. x. 29.] Some have supposed him to have been the father, and others the brother of Moses' wife; but there is some difficulty in reconciling the several different names given to him and to his father. He visited Moses in the wilderness, and was invited by him to go with the Israelites to the promised land. At first he refused, but it appears probable that the arguments of Moses prevailed, for we afterwards find, that the Kenites, who were attached to the Jews, and lived with them in Canaan, were of the posterity

HOS

of Hobab. The husband of Jael, who slew Sisera, was of this family. [Judg. iv. 11.]

HOGLAH, a daughter of Zelophehad. [Num. xxvi. 33] Zelophehad had no sons, but his daughters received portions in the land of Canaan.

HOHAM, king of Hebron; [Josh. x. 3.] one of the five confederate kings that made war against Gibeon, and were slain by Joshua. (See **ADONIZEDER**.)

HOPHNI, one of the sons of Eli the priest. Eli's sons were "vile, and he restrained them not." They committed abominations of various kinds even in the temple itself, and for their wickedness they were rejected of God, and slain in battle with the Philistines; and the ark of God which they had carried to the camp was taken. [1 Sam. iii. 13; ii. 22; iv. 17.]

HORAM, king of Gezer. He went to the assistance of Lachish when it was attacked by Joshua, but was destroyed with his whole army. [Josh. x. 33.]

HOSEA, the son of Beeri. 3218. [Hos. i. 1.] He was a prophet who spent a long life in teaching and warning the sinful people of Israel. His prophecies commence in the reign of Jeroboam and extend to the time of Hezekiah, a period of about seventy years. His private life was made a sign to his people, being commanded to marry a woman of infamous character and be kind to her, as God had taken to himself and been kind to the wicked Jewish nation. His children also received names expressive of God's dealings with this people. We are not told how or when he died. He foretold the total ruin of the kingdom of Israel by Shalmaneser, and lived, as

some suppose, to see his prediction fulfilled. [Hos. xiii. 16.]

HOSHEA, the son of Elah.

3265. [2 Kings xvii.] He conspired against Pekah, king of Israel, and slew him, and reigned in Samaria nine years. He did evil in the sight of the Lord, but not to the same degree as some of the kings before him had done. Shalmaneser, king of Assyria, came against him, but Hoshea bought peace with a large present and the promise of paying a yearly tribute. Some years after, he attempted an alliance with So, king of Egypt, and refused to pay his tribute. Shalmaneser immediately at-

A. M. 3279. tacked, defeated, and imprisoned him, ravaged the whole land of

Israel, took Samaria after a three years' siege, and carried the people into captivity; from which, as a body, they never returned. That Hoshea was their *last king* is the conclusion of their history as a nation.

HULDAH, a prophetess, the wife of Shallum. Josiah 3380. sent messengers to her when the book of the law was found, and she prophesied that the judgments threatened should surely come, but not in the days of Josiah, because he feared the Lord. [2 Kings xxii. 14.]

HUR. [Ex. xvii. 10.] He assisted Aaron in holding up the hands of Moses, while Joshua fought with the children of Amalek. He is supposed to have been the husband of Miriam, Moses' sister.

HUSHAI. [2 Sam. xv. 32; xvi. 16—18] He had long been the tried and trusty friend of king David, and when he was driven from Jerusalem by Absalom's conspiracy, he follow-

ed him with all the signs of mourning. But David requested him to return to the city and profess himself a friend to Absalom, and he might thus by his counsels render David more service than he could in the field: and this in the end proved true. Absalom was pleased with the acquisition of such a man as Hushai, and accepted his advice instead of that of Abithophel, who urged Absalom to follow on and attack David while he was yet unprepared for a battle. But Hushai persuaded him that the king and the men with him were like lions in strength and fury, and he had better wait till he could summon the whole people to arms, before he ventured against him. This course gave Hushai time to send to David and inform him of the state of affairs, that he might escape. And before Absalom could raise the army he needed, the people began to be ashamed of their revolt, and joined the army of David; so that when the forces met, Absalom was defeated and slain. This was the issue of affairs which Hushai intended to effect by his advice; and he thus saved David and his throne from ruin.

HUSHIAM, one of the kings of Edom, before there were any kings in Israel. [Gen. xxxvi. 34.]

HYMENEUS, an apostate from the true faith of the gospel. [1 Tim. i. 20. 2 Tim. ii. 17.] Paul warns Timothy of him and his doctrines, saying, "They will eat as a canker." He affirmed the resurrection to be already past. Paul said he had "delivered him over to Satan, that he might learn not to blaspheme."

IBZAN, a Bethlehemite. [Judg. xii. 8.] After the death of Jephthah, he judged Israel seven years. Some commentators say that Ibzan, Elon, and some others, were only civil judges in the north-eastern part of the land, and had no ecclesiastical authority.

ICHABOD. [1 Sam. iv. 21.] When the army of Israel was smitten before the Philistines, and Hophni and Phinehas, the two sons of Eli, slain, the ark of God taken, and Eli also deprived of his life, by these afflictions—the wife of Phinehas was so overwhelmed by her multiplied calamities that she died likewise; and while dying she named the son to whom she had just given birth, Ichabod. The word signifies, “the glory is departed,” having reference to the capture of the ark.

IDDO, a prophet. [2 Chron. xii. 15; xiii. 22.] There are several references to his historical writings in the Bible, but none of them are now to be found. There can be no reasonable doubt but that there were many prophets in Israel of whom we have no account; and many prophecies delivered and written, which are now lost; and many historical facts recorded, which, if they could be found, would throw additional light upon the Scriptures. Enough, however, is preserved to make a complete revelation of the mind and will of God, so far as we are at present concerned to know it.

IGAL, the man selected from the tribe of Joseph to search the land of Canaan. [Num. xiii. 7.]

ISAAC, the son of Abraham, and one of the ancient patriarchs. [Gen.

xxi. 3.] Much of his early history has been given with that of Abraham. He was a child of prayer and promise, and his ready submission to his father and to his God evince his early and sincere piety. [Gen. xxii.] After Sarah's death, and when Isaac was about forty years old, Abraham sent his servant to Haran, where the family of his brother Nahor lived, to bring Isaac a wife from his own family, in preference to taking one for him from the idolatrous families around him. [Gen. xxiv.] Rebekah, the daughter of Bethuel, (who was Isaac's cousin,) returned with him, and became Isaac's wife. Twenty years after their marriage Esau and Jacob were born. [Gen. xxv. 26.] These twins were the only children Isaac had. Esau was the favourite of his father, and Jacob the favourite of his mother. In a time of famine in Canaan, Isaac set out to go to Egypt, but God directed him to stay in that part of Canaan belonging to the Philistines. Here he practised the same deception upon the king of that country, which Abraham had twice attempted: and we may fairly infer that it was common for kings and great men in those times to take the lives of private persons to obtain their wives; or these men, so blameless in other respects, would not have resorted to such a false, and, to their wives, dangerous expedient as that of calling them their sisters. But as in Abraham's case, the truth was discovered, and Isaac sharply reproved by the king. In temporal things Isaac was abundantly blessed during his residence in Gerar, receiving an “hundred fold”

for what he sowed; and his possessions in flocks, and herds, and servants, multiplied with great rapidity, so that he became one of the greatest men of his time; and Abimelech the king thought it best for him to leave the country, lest his dominions should be endangered by so powerful a subject. Isaac accordingly removed first to the valley of Gerar, and subsequently to Beersheba, where Abimelech visited him, and made a covenant of peace with him. When Isaac was very old, and nearly blind, he directed Esau to bring him a dish of venison, that he might eat and bless him before he died. [Gen. xxvii.] While he was gone, Rebekah helped Jacob to prepare savoury meat, and assisted him in deceiving Isaac, and receiving the blessing of the first-born. When Isaac discovered the fraud, he was greatly troubled, although he knew beforehand that Jacob was divinely appointed to receive this blessing; he therefore did not attempt to reverse it, but blessed Jacob and sent him away to Padanaram, that the anger of Esau might have time to cool. Jacob was absent twenty years, and Isaac was still living when he returned; but he died soon after, at the age of one hundred and eighty years; and his sons, Esau and Jacob, buried him. [Gen. xxxv. 29.] These sons were then one hundred and twenty years old. This was about ten years after Joseph was sold into Egypt.

ISAIAH. [2 Kings xix. 2.]

3200. He was the son of Amoz, and was a great prophet in Israel. Jewish tradition reports that he was of the royal family, and that his daughter was married

to Manasseh, one of the kings of Judah. He prophesied "in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah." [Isa. i. 1.] His prophecies relate to various nations beside the Jews, and have plainer descriptions of the promised Messiah than are given in any other part of the Old Testament. On this account he is sometimes called "the Evangelist of the Old Testament, or the fifth Evangelist." While the Scriptures give us a particular account of the lives, actions, and miracles of some of the prophets, without recording many of their predictions, as in the case of Elisha, of others we have little more than their writings, and are left ignorant of their private history. This is the case with Isaiah and some of the minor prophets. It is thought by some that he was put to death by being sawn asunder, and is one to whom Paul refers. [Heb. xi. 37.] He probably prophesied for the long term of sixty years. Some of his descriptions of his visions belong to the most sublime compositions that were ever written. He prophesied more than seven hundred years before Christ.

ISHBI-BENOB, a giant of the Philistines. [2 Sam. xxi. 16.] In one of the battles which David had with that nation, he was faint with fatigue, and Ishbi benob attempted to slay him; but Abishai, David's nephew, came to his assistance, and slew the giant.

ISHBOSHETH, a son of Saul. [2 Sam. ii. 12.] After the death of Saul and Jonathan, Abner, the captain of Saul's army, took Ishbosheth and proclaimed him king in opposition to David, and at-

tempted for two years to support his interest. At the end of this time, Abner was treacherously slain by Joab, and Ishbosheth was left in a defenceless state; and two of his captains, who were brothers, Rechab and Baanah, went suddenly into his house while he was resting on his bed at noon, and slew him, and carried his head to David, who was so offended with them for killing an innocent person, that he immediately ordered them to be slain. [2 Sam. iv.] The head of Ishbosheth was carefully buried in the sepulchre of Abner in Hebron. Thus was God destroying the family of wicked Saul, though David kindly endeavoured to save them.

ISHMAEL, the son of Abraham by Hagar, Sarah's maid. [Gen. xv. 16.] Although not the child of promise, he was the child of faithful Abraham, and received his instructions, and shared his prayers; and we have no authority for saying that those prayers and instructions were lost upon him. He relinquished his home and all its wealth to Isaac, and followed his mother to the wilderness of Paran, where he lived by hunting. His mother took him a wife from Egypt, her native country, and he had twelve sons who became powerful princes. He united with Isaac

2231. in burying their father, and died at the age of one hundred and thirty-seven years. [Gen. xxv. 9. 17.] It had been revealed to Abraham that Ishmael should be a wild man, and that his hand should be against every man, and every man's hand should be against him. This related to his posterity as a nation, and has been strictly fulfilled to the present day. His descend-

ants have always been a separate people, like the Jews; they have always been an independent people. Rivers of blood and millions of money have been expended to conquer them; but, as a nation, they yet remain unconquered. They are still the same wandering, plundering race that they were three thousand years ago. They practise circumcision, but generally their religion is the Mohammedan. They inhabit a great part of southwestern Asia, and also Thibet and Tartary, and the northern part of Africa. They were formerly called Ishmaelites, after their father; but for many centuries they have been known, the world over, by the name of *Arabs*.

ISHMAEL, the son of Nathaniah, a Jew of the royal family, and captain of a band of men who were left in Judea, after the greater part of the people were carried captive to Babylon. When he heard that Nebuchadnezzar had made Gedaliah king over the remnant that were left, he went to him and slew him, and the people that were with him at Mizpah. He was obliged to flee for safety to the Ammonites. [Jer. xli.]

ISRAEL, the name given to Jacob at the time he wrestled with the angel, and prevailed. The word signifies "a prince of God," and denotes Jacob's power with God as a pleader for blessings. [Gen. xxxii. 28.] Jacob's posterity were called *Israelites*, after their father.

ISSACHAR, a son of Jacob by Leah. [Gen. xxx. 18.] The portion assigned to his family in the land of Canaan was a little to the north of the centre of the land, and lay between Zebulun on the north, the river Jordan and the

southern part of the lake of Gennesareth on the east, and the portion belonging to the half tribe of Manasseh on the south and west.

ITHAMAR, the youngest of the four sons of Aaron. [Ex. vi. 23.] After the awful death of Nadab and Abihu, the priestly office fell into the hands of Eleazar and Ithamar. The high priest's office descended in the family of Eleazar until the time of Eli, when it was transferred to the family of Ithamar, and so continued until the time of David, when it was restored to the family of Eleazar, in the person of Zadok.

ITTAI. [2 Sam. xv. 19.]

When David dwelt among the Philistines, many of them joined him; and doubtless many of them were proselytes to the Jewish religion. Ittai was commander of six hundred men, and they were called Gittites. They offered to follow David when he was driven from Jerusalem by Absalom; but David was unwilling to expose the lives of these men, who were more faithful to him than many of his own people. He therefore begged them to go back, but they steadily refused, declaring they would live where he lived, and die where he died. So David permitted them to go with him.

JAAZANIAH. He was one of the captains, who with their men went to Gedaliah, after Nebuchadnezzar had made him ruler, and received his promise of safety and protection from the Chaldees; but upon the assassination of Gedaliah by Ishmael, he fled to Egypt. [2 Kings xxv. 23.]

JAAZANIAH, of the house of Rechab. [Jer. xxxv. 3.] Jonadab, the son of Rechab, had laid an oath upon his posterity, that they should not drink wine or strong drink. The prophet Jeremiah was commanded to offer Jaazaniah and his connexions an abundance of wine, to test their obedience to the command of their ancestor: and their firm refusal to comply with the temptation thus placed before them, was held up before the Israelites, to shame them for so often disobeying their God, and complying with the temptations set before them by the neighbouring idolatrous nations.

JABAL, a son of Lamech by his wife Adah. He and his posterity led a pastoral life. [Gen. iv. 20.]

JABEZ, a remarkable person of whose parentage and family nothing is known. "He was more honourable than his brethren;" [1 Chron. iv. 9.] and he appears to have possessed a spirit of dependence upon God for success in his undertakings, and was prospered accordingly.

JABIN, "king of Hazor." [Josh. xi.] After Joshua had slain Adoni-zedek and his confederates, a great number of the remaining kings of Canaan leagued together and went against him with an army "as the sand upon the seashore in multitude." At the head of this formidable host was Jabin. But notwithstanding their numbers, God encouraged Joshua not to fear them, for they should all be delivered into his hand: and this was literally accomplished. Joshua came upon them suddenly by the waters of Merom, and

completely destroyed the whole army, leaving "none to breathe." He also took all their cities, and all their possessions; and at a stroke, as it were, he became master of the whole country.

JABIN, "king of Canaan." [Judg. iv. 2.] He oppressed the Israelites for twenty years, because they did evil in the sight of the Lord. But when the Israelites repented, and cried unto the Lord, he raised up a deliverer in the person of Barak, assisted by the prophetess Deborah, who destroyed Jabin's army, and delivered Israel from his power. (See BARAK and DEBORAH.)

JACOB, the immediate progenitor of the heads of the Jewish nation. [Gen. xxv. 26.] He was the son of Isaac and Rebekah, and twin brother to Esau, the father of the Edomites. Isaac was informed before the birth of his children, that Jacob should inherit the birthright, and the peculiar blessing of being the ancestor of the promised Saviour; but yet gave Esau the preference, and attempted to bestow the paternal blessing on him. Jacob had previously *bought* of Esau the birthright, or the privileges belonging to the eldest son, for a meal of victuals; [Gen. xxv. 34.] and now he imposed upon his father by covering his hands and neck with goat skins, that he might feel hairy like his brother; [xxvii. 16.] and feigning the name of Esau, his father was entirely deceived, and had eaten the repast which Rebekah and Jacob had provided, and had blessed Jacob before Esau returned from the field with the venison his father had desired. Esau's anger was raised against his brother for this robbery, as he called it; and Isaac was oblig-

ed to send Jacob away to Padan-aram, or Haran, to the family of Nahor, whose descendants were still living there. [xxvii. 43.] Alone he pursued his long journey; but on the way the Lord appeared to him, confirmed the blessing, and promised to be with him. [xxviii. 13.] When he arrived at Haran, he became pleased with his cousin Rachel. Laban, her father, offered to give her to him in marriage, if he would serve him seven years. To this he readily consented. [xxix. 18.] He therefore fed Laban's flocks, and the seven years passed rapidly away. But when he thought he had arrived at the summit of his wishes, he in his turn was deceived, and he was married to Leah instead of Rachel. [xxix. 23.] The marriage ceremonies in those days and countries were such that this might very well happen. The bride and her attendants were so closely veiled that their faces could not be seen; and it was not until after marriage that the husband was permitted to see the face of his wife. Laban excused his conduct by saying, that the younger ought not to be married before the elder, but engaged that Jacob should have Rachel also, if he would serve him seven years longer. To this hard condition he submitted, for he loved Rachel too well to leave her. This agreement was fulfilled; and he then had to stay six years longer to earn where-with to support his increasing family—for during the last thirteen years of his stay with Laban, he became the father of twelve children, eleven sons and a daughter. One of these sons only was Rachel's. In the last six years he watched Laban's flocks and herds for a share of the in-

crease; and by the singular methods he took, his property increased so fast that Laban accused him of dishonesty, and repeatedly changed his wages. [xxx. 43.] Still, under every change, Jacob's share multiplied; and at the end of twenty years from his going to Haran, he left it with an immense flock of sheep, and goats, and cattle. [xxxi. 18.] On the way to his father's house, Esau met him with four hundred armed men. [xxxii. 6.] At this Jacob was very much alarmed; but sending on before him a large present of cattle, and making the best disposition he could of the remainder, keeping Rachel and Joseph in the rear, he retired to plead with God for help and the fulfilment of his promises of protection. His prayer was heard. An angel, "the Angel of the covenant," appeared to him, and wrestled with him till day-break, and not prevailing against Jacob, he touched the hollow of Jacob's thigh, and it was out of joint. [xxxii. 25.] Jacob was convinced by this, if not before, that his antagonist was no human being, and he now refused to let him go till he had blessed him. Then he blessed him, and changed his name to Israel. In the morning he met Esau; but if he had intended harm, he was disarmed of his anger by the present, and in answer to Jacob's prayers. [xxxiii. 9.] They met and parted in peace; Esau to his home in mount Seir, and Jacob to Canaan. Here he bought a piece of ground near the city of Shechem, on which he built an altar to the Lord his God. [xxxiii. 20.] Before he arrived there, however, Rachel gave birth to another son, and died immediately. The circum-

stances relative to the seduction of Dinah, and the consequent massacre of the Shechemites by the fiery sons of Jacob, [xxxiv.] and also of the selling of Joseph into Egypt, [xxxvii—xlv.] belong to another part of this volume.—But Jacob was broken down with all these afflictions, and complained that all these things were against him. Joseph's captivity and subsequent exaltation, however, prepared the way for the preservation of the whole family during the seven years of famine which followed, and for their removal to Egypt. God had told Abraham that he and his posterity should sojourn in a land of strangers four hundred and thirty years. Half of this time was now expired, during which time they had lived in Canaan or elsewhere, without owning any of the land; and now they were to spend the remaining half in Egypt. The meeting between the 2298. aged patriarch and his long lost son, was deeply affecting. [xlv. 29.] Joseph settled his father in Goshen, where he lived seventeen years, and saw not only Joseph, but his two sons, Ephraim and Manasseh, and then died at the age of one hundred and forty seven years. His sons embalmed his body after the manner of the Egyptians, and carried it to Canaan to bury it, and 2315. then returned to Egypt—for he had charged them to bury him in the grave of his fathers, saying, "There they buried Abraham and Sarah his wife, there they buried Isaac and Rebekah his wife, and there I buried Leah." [xlix. 31.] Rachel, the beloved wife for whom he so long toiled, died first of all his family,

and he was obliged to bury her before he arrived at "the grave of his fathers," when he was returning from Haran.

JAEI, the wife of Heber the Kenite. [Judg. iv. 17.] The Kenites were the descendants of the family of Jethro, Moses' father-in-law. They had attached themselves to the Israelites, and lived with them in Canaan. When the Israelites were oppressed by Jabin, the Kenites remained at peace with him; but when the sword was taken by Barak, and Sisera's army conquered, and he took refuge in the tent of Jael, supposing he was with a safe keeper, she showed not only her courage, but her attachment to the Israelites, by killing him. She effected this by driving a nail through his head, as he lay asleep on her floor.

JAHAZIEL, one who had the care of separating the Jews from their strange wives. [Ezra x. 15.]

JAIR, a judge in Israel for twenty-two years. [Judg. x. 3.] He had thirty sons who had thirty cities called Havoth-jair, after their ancestor of the name of Jair.

JAIRUS, a ruler of the synagogue at Capernaum, when Christ was upon earth. His only daughter being dangerously sick, he went to Jesus, and begged him to come and heal her. While they were on the way, his friends sent to inform him that it would be of no use to trouble "the Master" to come any further, for the child was dead. Christ replied, "Fear not, only believe." When they arrived at the house, the friends of the family were mourning and weeping; but Jesus put them all out, and took the little girl by the hand, saying, "Maid, arise."

And her spirit came again, and he delivered her to her astonished parents. [Luke viii. 41—56.]

JAMBRES and **JANNES**, two men of whom Paul says, that they "withstood Moses." [2 Tim. iii. 8.] They were probably magicians who attempted to work miracles as Moses did, and thus persuade Pharaoh that all Moses did was by enchantment.

JAMES. [Matt. x. 2, 3.] There were two of the apostles of Christ of this name: viz. James the son of Alphaeus, or Cleophas, by Mary, the sister of the blessed virgin, who wrote the "Epistle of James," and who is called "the Lord's brother." He was put to death by the Jews about the year 64. Josephus imputes much of the distresses of the Jews to their wickedness in destroying so good a man. And

JAMES the son of Zebedee, and brother of John. He was a fisherman of Bethsaida in Galilee, and left his property to follow Christ. He was slain by Herod Agrippa about the year 44. [Acts xii. 2.]

JANNES. (See **JAMBRES**.)

JAPHET. [Gen. v. 32.] He is always mentioned last of the sons of Noah, but was the eldest. His descendants generally peopled Europe, although some of them inhabited various parts of Asia. We have no account of the length of his life, or of the time or manner of his death.

JAPHIA, king of Lachish. He was in alliance with Adonizadek when Joshua destroyed the five kings, after he had taken Jericho. [Josh. x. 3.]

JARED, the father of Enoch, who was taken to heaven without dying. [Gen. v. 15.] He died at the age of nine

hundred and sixty-two years, having lived longer than any other person, except Methuselah, of whom we have any record.

JARHA, an Egyptian, servant to Sheshan, a Jew who had no sons. [1 Chron. ii. 34.] He therefore adopted Jarha as his heir, by giving him his daughter in marriage.

JASON, a Christian disciple of the city of Thessalonica, who entertained Paul and Silas. His house was assaulted, and himself brought before the magistrates, for opening his house to men who acknowledged another King besides Cesar. [Acts xvii. 5.] Upon his giving security for their loyal behaviour, he and the apostles were dismissed, and the latter suffered to depart to Berea.

JECHONIAS, the New Testament name for Jeconiah. [Matt. i. 11.] (See **JECONIAH**.)

JECONIAH, grandson to king Josiah, and one of the last kings of Judah. [1 Chron. iii. 16.] His uncle Zedekiah succeeded him when he was carried to Babylon. The name of the same person is so differently rendered in different parts of the Bible, that the reader is often confused and unable to extricate himself. Jeconiah appears to be the same with the Jehoiachin in 2 Kings xxiv. 6, and Coniah in Jer. xxii. 24. He reigned three months in Jerusalem; [2 Kings xxiv. 8.] and then Nebuchadnezzar's army came and besieged Jerusalem and took it, and carried Jehoiachin into captivity, together with his mother, and all his princes and nobles, and all the treasures of his house, and of the temple. After he had lain in prison at Babylon thirty-seven years, he was taken out by Evil-merodach, who began

to reign that year, and exalted to the highest seat among the princes of Babylon; [2 Kings xxv. 27.] and he gave him a daily portion from his own table as long as he lived. During the short time he held the throne in Jerusalem, "he did evil in the sight of the Lord," as his father Jehoiakim had done before him.

JEDIDIAH, a name which was given to Solomon, by David his father, in memory of God's merciful dealings with him, notwithstanding his own wickedness. [2 Sam. xii. 25.]

JEDUTHUN, one of the Levitical family. [1 Chron. ix. 16.] His name is prefixed to many of the Psalms as "chief musician."

JEHOAHAZ, son of Jehu, king of Israel. He succeeded his father in the throne, and reigned seventeen years, "doing evil in the sight of the Lord, and following the sins of Jeroboam the son of Nebat, which made Israel to sin." For his and his people's wickedness, the land was delivered into the hand of Hazael and his son and successor, Benhadad, kings of Syria, and they oppressed them and destroyed them, till there were only fifty horsemen, and ten chariots, and ten thousand footmen left of all their army. Then Jehoahaz professed to repent, and God delivered them from the Syrians. [2 Kings xiii. 1-9.]

JEHOAHAZ, son of Josiah, and his successor. He reigned three months in Jerusalem, when he was deposed by Pharaoh-nechoh, loaded with chains, and sent to Egypt, where he died. [2 Kings xxiii. 31-34.]

JEHOAHIAZ, youngest son of Jehoram, king of Judah. His father's family were all slain in an irruption of the Philistines and

Arabians, except himself. [2 Chr. xxi. 17.] He reigned one year, and then was slain by Jehu, while on a visit to Joram or Jehoram, king of Israel. This Jehoahaz is called Ahaziah and Azariah. [2 Chron. xxii. 1. 6.] He was grandson of Jehoshaphat.

JEHOASH, or JOASH, the son of Jehoahaz or Ahaziah, king of Judah. [2 Kings xi. 2.] When Jehu attempted to destroy the house of Ahab, Athaliah, the daughter of Ahab, and wife of Joram king of Judah, in revenge determined to destroy all the royal family of Judah. This she would have accomplished, had not Jehoshaba secreted Jehoash with his nurse in a chamber of the temple. This Jehoshaba was wife to the high priest Jehoiada, and aunt to the child. When he was seven years old, Jehoiada brought him out

3126. and proclaimed him king. The people united with him, and Athaliah was slain. Jehoash reigned forty years, and did that which was right in the sight of the Lord. He repaired the temple, and with the assistance of Jehoiada established the worship of God in it. Many of the people, however, still remained idolaters. In his time Hazael, king of Syria, came towards Jerusalem, and Jehoash sent him all his own treasures and the treasures and dedicated things of the temple, and with them he bought a peace of Hazael, and hired him to return to his own land. The servants of Jehoash afterwards conspired against him and slew him, and Amaziah his son reigned in his stead. [2 Kings xii. 20.]

JEHOASH, or JOASH, son and successor of Jehoahaz, king of Israel. [2 Kings xiii.] He reigned six-

teen years in Samaria, and did evil in the sight of the Lord. Yet he was prospered in his wars with the king of Syria, but not to the extent he might have been, had his faith in God been unwavering. For when Elisha was confined by his last sickness, and Jonsah visited him and lamented that the strength of Israel, he who had been to them as "chariots and horsemen," was now about to depart, Elisha showed him that the Lord could still help them, and gave him a sign by shooting an arrow from the window, and afterwards by commanding him to strike upon the ground. He struck but three times; and Elisha told him that number should be the number of his victories over the Syrians. He accordingly vanquished him three times, and recovered his lost cities, but gained no further advantages.

JEHOIACHIN, son of Jehoiakim, king of Judah. He is in other places called Jeconiah, Jehonias, and Coniah. [2 Kings xxiv. 8.] (See JECONIAH.)

JEHOIADA, the high priest at the time that Athaliah destroyed so many of the royal family of Judah. [2 Kings xi. 15.] Jehu had been anointed king of Israel, and commissioned to destroy the wicked house of Ahab, the former king. The females seem not to have been included in such commissions; and therefore Athaliah the daughter of Ahab escaped. She had been married to Jehoram, king of Judah; and in revenge for the death of her father's house, she resolved to destroy the royal family of Judah, although in doing it she must sacrifice her own children by Jehoram. This she did not hesitate to do, and her children were slain, except Jeho-

ash or Joash, a child of one year old. This infant was screened from the malice of its own mother, by its aunt, the wife of Jehoiada; and six years afterwards Jehoiada had prepared the minds of the people, and arranged affairs in so judicious a manner, that a strong armed guard was placed in the temple, and Joash crowned and proclaimed king, and Athaliah slain without resistance. Thus was the throne of Judah secured to a person, and the only person alive, who was descended from both the royal families of Israel and Judah; and this by the prudence and wisdom of Jehoiada. From the pious character of the king whom he had thus taken care of from infancy, we may infer that Jehoiada was a servant of God, in heart and practice, as well as profession: this could not be said of all the high priests.

JEHOIAKIM. He was one of the sons of Josiah, and was made king of Judah by Pharaoh-nechoh, king of Egypt, after he had conquered and imprisoned Jehoahaz. [2 Kings xxiii. 34.] He was obliged to pay a large tribute to Pharaoh, which he exacted from the people by taxation. After this Nebuchadnezzar conquered him, and he became his servant three years, and then rebelled against him. He was warned by Jeremiah the prophet, of the destruction that awaited Jerusalem; but he only burnt the writing, and put the prophet in prison. But Jeremiah's words, and also the predictions of Habakkuk, [Hab. i. 5—11.] were soon fulfilled. Nebuchadnezzar came again, and bound Jehoiakim in chains, and carried him to Babylon, and with him many of the vessels of the sanctu-

ary. He reigned eleven years. His first name was Eliakim, but Nebuchadnezzar gave him that of Jehoiakim when he made him king.

JEHONADAB, or **JONADAB**, the son of Rechab, a descendant of the Kenites. He went out to meet Jehu when he was going to Samaria to destroy the house of Ahab, and took him into his chariot to witness his "zeal for the Lord." [2 Kings x. 15.] Jehonadab commanded his descendants to abstain from wine and strong drinks, and to dwell in tents, and not build houses or plant vineyards. [Jer. xxxv.]

JEHONATHAN, son of Uzziah, the overseer of the storehouses of king David. [1 Chr. xxvii. 25.]

JEHORAM, or **JORAM**, son of Ahab, king of Israel. 3108. He succeeded his brother Ahaziah, and reigned twelve years. [2 Kings iii. 1.] He was an idolater and a very wicked man, but not to the degree in which Ahab sinned; for he put away the image of Baal which his father had made. In his days the king of Moab rebelled, and Joram called to his assistance Jehoshaphat king of Judah, and the king of Edom, and went against him. After seven days' march they were in distress for the want of water, and Joram complained that the Lord had brought these three kings together to deliver them into the hand of Moab. But Jehoshaphat wished to inquire of the Lord, and it was found that Elisha was in the camp. When he was brought before his sovereign, he told him, that were it not for Jehoshaphat, he would not speak to him or look at him; but he promised him water and deliverance;

and to obtain it, he ordered the parched desert about them to be dug full of holes; and in the morning these holes were filled with water. The Moabites seeing it, as the sun arose, supposed it to be blood, and rushed forward, expecting to find an already murdered foe; but when they reached the camp, the Israelites suddenly rose upon them and vanquished them, and devastated their whole country, cities, fields, and fountains. Joram afterwards went with Ahaziah, son of Jehoram king of Judah, to fight with Hazael king of Syria, where he was wounded, and returned to Jezreel to be healed. Ahaziah went down to visit him in his sickness, and while he was there, Jehu came, when both these kings went against him and were both slain. Joram's body was thrown into the field of Naboth, the property which had been the cause of so much of Ahab's guilt.

JEHORAM, or JORAM, the son of Jehoshaphat, 3115. king of Judah. [1 Kings xxii. 50.] He reigned eight years, a part of the time in conjunction with his father, and a part alone. He married Athaliah, daughter of Ahab, king of Israel, and she led him into all the sins of her father's house. The king of Edom revolted from under him, and Judah was never again able to reduce the Edomites to subjection. The Lord smote him with an incurable disease in the bowels, which tormented him two years, and brought him to his grave. He "departed without being desired." [2 Chron. xxi. 18—20.]

JEHOSHAPHAT, the son of Ahilud, recorder or secretary to king David. [2 Sam. viii. 16.]

EHOSHAPHAT, king of

3090. Judah. [2 Chr. xvii.]

He was the son of Asa, and "walked in the commandments of the Lord," as his father did, and was prospered accordingly. The kingdom of Judah was never, perhaps, so populous as in the days of Jehoshaphat; for he kept an army of one million one hundred and sixty thousand soldiers, besides all those that were in the fortified cities. Some of the Philistines were tributary to him, and also the Arabians, who brought him immense flocks of sheep and goats. After a time he made an alliance with Ahab, the idolatrous king of Israel, and took Ahab's daughter, Athaliah, for a wife for his son Jehoram. This alliance was criminal in the sight of God, and judgments followed it. Jehoshaphat, on a visit to Ahab at Samaria, was persuaded to go to war with him against the Syrians, who had taken possession of Ramoth-gilead. [2 Chr. xviii.] He wished, however, to inquire of the Lord. Ahab then collected four hundred prophets, and inquired what would be the issue of this expedition; and they all assured him he should prosper. This did not satisfy Jehoshaphat; for among all this company there was not one prophet of the true God; all, like their king, were worshippers of Baal. He then asked for "a prophet of the Lord." Ahab replied, that there was but one, Micaiah, and him he hated, because he never prophesied good concerning him. However, they called him, and he predicted the ruin of Ahab and his house. At this Ahab was so angry, that he sent Micaiah to prison, directing him to be fed upon bread and water, until he returned in peace. He then went against the Sy-

rians, but disguised himself to avoid the arrows of the enemy. Jehoshaphat wickedly went with him; and as he was dressed in his kingly robes, he was mistaken for Ahab, and forced to flee, but spared when the pursuers discovered their error. But Ahab was wounded by an arrow, and died at sunset. Jehoshaphat, after the battle, returned to Jerusalem, but he was met on the way by a seer or prophet, who reproved him for joining himself to an idolater, and loving those that hate the Lord. However, he was spared from the punishment which he deserved, because there were "good things found in him." [2 Chron. xix.] He had before this time sent Levites throughout all Judah with the book of the law, to teach the people; and he now repeated his works of love to his people, and everywhere appointed honest and able judges. But judgments threatened again, and he then, by fasting and prayer, sought the Lord, and was accepted. For when the children of Ammon, and Moab, and Seir came towards his land, he was encouraged to go against them, and was told he would have nothing to do but "stand still and see the salvation of the Lord." [2 Chr. xx.] So the army went out with songs and praises to the Lord; and when they came in sight of the enemy, behold, they were *all* dead. God had put confusion among them, and caused them to rise up against each other, until they were all destroyed. So immense was the spoil left by this army, that Jehoshaphat's army were three days in gathering it. Then they returned as they went out, praising and blessing the Lord God of Israel. After this Jehoshaphat united

with Ahaziah to send ships to Tarshish, but they were destroyed by a storm. 3115. He died after a reign of twenty-five years, being sixty years old.

JEHOSHEBA, or JEHOSEBA, daughter of Joram, king of Judah, sister of his successor, Ahaziah, and wife of Jehoiada the priest. It was by her instrumentality that the royal house of Judah was saved from entire destruction, in the person of her little nephew, Joash. [2 Kings xi. 2.] (See JEHOASH and JEHOIADA.)

JEHOZABAB, one of the servants of Joash, who conspired against and slew him. [2 Kings xii. 21.]

JEHOZADAK, a Levite. He was the high priest, and was carried captive to Babylon. [1 Chron. vi. 15.]

JEHU, the son of Hanani, the seer who met and reproved Jehoshaphat for his alliance with Ahab. [1 Kings xvi. 1.] Reference is made to his historical writings, but none are now extant.

JEHU, the son of Jehoshaphat, and grandson of 3120. Nimshi, anointed to be king of Israel in the room of Ahab's son, Joram. [2 Kings ix. 2.] He was sitting at table with several other officers, when the young man came whom Elisha sent to anoint him; and as soon as they were told what his business was, and that he had anointed Jehu, they proclaimed him king, and followed him. They rode to Jezreel, where Joram was sick. On their approach, Joram sent first one, then another horseman to inquire what was the occasion of their coming: Jehu bid the messengers turn behind him, as the surest way of keeping Joram in suspense; for he wished to take him by surprise.

Joram, however, and his visitor and ally, Ahaziah, went out to meet Jehu, and were both slain. Jehu then entered Jezreel, and was accosted by Jezebel, the widow of Ahab and mother of Joram, who referred him to the case of Zimri, who slew his master, and was soon punished. But Jehu only answered her by calling to her attendants to throw her down from the window. They did so, and she was instantly killed, and in a few hours devoured by dogs, and nothing could be found of her to bury, but the palms of her hands, her skull, and her feet. [2 Kings ix. 35.] The conqueror then wrote to the men of Samaria, to set the fittest of Ahab's seventy sons, who were with them, on his father's throne, and defend their master's house. They were afraid to oppose the victor, and at once submitted to him. As a proof of their sincerity, Jehu then required them to cut off the heads of Ahab's sons, and send them to him at Jezreel. [2 Kings x.] This barbarous deed was executed, and the heads piled up at the gate of the city. Jehu then slew all that belonged to Ahab in Jezreel, and thus performed the commandment of the Lord to him in destroying the house of Ahab. He then undertook to put an end to the worship of Baal: and for this purpose he proclaimed a great feast for Baal, and collected all his priests, taking care that there were none of the prophets of the Lord among them. When they had just finished a part of the offerings, he sent his guard in upon them, and killed every one of them. He also slew the relatives of Ahaziah, king of Judah, because they as well as he were descended from Ahab, by his daughter Atha-

hah. God commended Jehu for obeying his command to root out the family of Ahab, and as a reward, promised him, that his descendants for four generations should sit on the throne of Israel. Jehu boasted of his "zeal for the Lord," but his subsequent conduct showed, that it was more for his own safety than for the command of God that he was so zealous: for although he destroyed the image and worshippers of Baal, he worshipped the golden calves in Bethel and Dan, and "took no heed to walk in the law of the Lord."

3148. He died after a reign of twenty-eight years.

JEHUDI. He was sent by the princes of king Jehoiakim, to Baruch, with orders that he should come and read to them "the roll" or prophecy which he had written from the mouth of Jeremiah, when he was in prison. Jehoiakim, when he heard of it, sent Jehudi to bring the roll and read it to him; and when he had read a little way, the king cut the roll and cast it into the fire. [Jer. xxxvi. 21.]

JEMIMA, the eldest of the three daughters of Job who were born after his calamities. There were no women found so fair in all the land as the daughters of Job. [Job xlii. 14, 15.]

JEPHTHAH. He was the son of Gilead, but not by his lawful wife: [Judg. xi. 1.] and the legitimate sons of Gilead, when they were grown up, would no longer permit Jephthah to live at home with them, feeling it to be disgraceful to them: so he went to the land of Tob. But after a time his fellow-citizens were in trouble from the Ammonites, and needed a leader who had ability to encounter the enemy. For this they were oblig-

2817. ed to apply to Jephthah; and they promised him that he should be their head. So he consented, and raised an army to go against the Ammonites: but he first sent to them to persuade them to desist from fighting against Israel. The Ammonites complained that the Israelites were holding possession of their land, which they took from them when they came out of Egypt. Jephthah returned answer, that when they were coming out of Egypt, the Ammonites and other nations attacked them before they arrived in Canaan, the only country they intended to conquer; that when they were thus attacked unnecessarily, they defended themselves, were successful, and conquered and possessed their enemies' country. He inquired if they would not keep what *their* god had given *them*; and said, that in like manner would the Israelites keep what they had thus for three hundred years held without dispute. This reasoning did not make peace; and Jephthah proceeded against them, after having first vowed to sacrifice to the Lord whatever should first come out of his house to meet him on his return. The Ammonites were soon conquered, and when Jephthah returned, his daughter, an only child, came out to meet him, with "timbrels and with dances." This was a severe trial to Jephthah, but "he did to her according to his vow," after she had gone upon the mountains two months "to bewail her virginity." There has been much dispute, and the question remains the same, whether he really offered her for a burnt-offering, or whether he redeemed her life, but kept her

unmarried. Jephthah was next condemned by the Ephraimites for not calling them to the war, and was obliged to fight them. He obtained the victory, and afterward judged Israel six years. [Judg. xii. 7.]

JEREMIAH, a prophet in 3376. Israel, the son of Hilkiah, of a priestly family. His native place was Anathoth, near Jerusalem. Before his birth God ordained him to be a prophet, and he began to prophesy in the thirteenth year of Josiah, when he was but fourteen years old. The revival of true religion which took place soon after, might have been in part effected by his instrumentality as well as by that of the king. But the nation had become so deeply infected with idolatry, that they soon relapsed into their sinful practices. Jeremiah began to prophesy forty years before the captivity of Judah, and lived to witness that event. He suffered many afflictions for his faithful reproofs to his countrymen: he was often and long in prison; for after the death of Josiah, he found persecutors instead of protectors in the succeeding kings. Under the reign of Zedekiah, he was cast into a dungeon where there was no floor, but deep mire. Here he would soon have perished, had not Ebedmelech interceded and procured his release from the pit, and his confinement in a more comfortable place. When at length the city was broken up, and the inhabitants principally carried to Babylon, Jeremiah remained behind, endeavouring to encourage the remnant that were left, to remain and cultivate their own land, and be obedient to the Chaldeans, their masters. But they would neither stay there

themselves, nor suffer Jeremiah to do so, but fled to Egypt, and forced him to go with them. Here he continued to reprove and exhort with his accustomed faithfulness and tenderness, till his insatuated countrymen stoned him to death. His writings relate principally to the capture of Judah and the destruction of Jerusalem; and he wrote in such a mournful strain, particularly his book of Lamentations, that he is often called "the weeping prophet."

JEROBOAM, the son of Nebat. [1 Kings xi. 26.] This is an important character in Jewish history. Jeroboam was a servant in the family of king Solomon, and being found to be remarkably strong and industrious, he gave him some important commissions. As he was going out of Jerusalem upon his business, the prophet Ahijah met him, and seizing the new garment in which he was clad, he tore it in twelve pieces, and gave ten of them to Jeroboam, saying that the kingdom was taken from Solomon and given to him; but that he should have only ten of the tribes, for God would preserve Jerusalem and the remaining tribes for Solomon, that his promise to David might be fulfilled. Jewish historians give a much more particular account of the affairs of Jeroboam than is found in Scripture. Josephus says that Jeroboam immediately attempted to raise a conspiracy, and to get possession of the throne, and that this was the reason that Solomon

sought his life, and made it necessary for him to flee into Egypt. Here he lived under the protection of Shishak, the king, until the death of Solomon. He then returned, and united with the

people in requesting Rehoboam to lighten the burdens which his father, Solomon, had put upon them. This being refused, the whole people, except the tribes of Judah and Benjamin, declared "they had no portion in David, nor inheritance in the son of Jesse," and instantly raised the rebellion, "To your tents, O Israel." [1 Kings xii. 16.] They then elected Jeroboam to be king of

the ten tribes, who were ever after known as the *kingdom of Israel*, while the tribes of Judah and Benjamin were called the *kingdom of Judah*. Jeroboam now feared, that when the time came for the people to assemble at Jerusalem to celebrate the national feasts, they would then be induced to forsake him, and return to their allegiance to the house of David. To prevent this, he made two golden calves, and placed them, the one in Bethel, and the other in Dan; [1 Kings xii. 29.] and he then persuaded the people that it was too great a task for them to go so far as Jerusalem to worship, and they might as well go where it was more convenient, for God was every where, and could be worshipped as acceptably in one place as another. Thus he contrived to separate the two kingdoms entirely from each other, both in government and religion. When Jeroboam had erected his altar at Bethel, he took upon himself the office of priest; but while he was sacrificing, a prophet out of Judah came to him and reprov'd him for his idolatry, and told him that that altar should be torn down and destroyed, and that himself and family should be punished, and the kingdom given to another. [1 Kings xiii.] At this Jeroboam was so much

offended, that he ordered his men to seize the prophet, and in stretching out his hand to give this command, it became withered, and he could not draw it back. The altar, also, was immediately torn in pieces, and the ashes poured out, as a sign of the truth of the prophet's words. Jeroboam for the moment was convinced, and begged the prophet to pray for the restoration of his hand: he did so, and it was restored. But the prophet himself soon after disobeyed the word of the Lord, in turning back to eat in the idolatrous city of Beth-el, at the request of an old prophet; and when he again set out on his journey home, a lion met him and slew him. This tended to harden Jeroboam and encourage him to disregard the warnings which had been given him; and he continued to add iniquity to iniquity all his life, so that his name came to be proverbially used to express the wickedness of other kings. To "walk in the way of Jeroboam, the son of Nebat, who made Israel to sin," was synonymous with committing all abominations. We do not read of his applying to the true God or his prophets but once in his whole reign, (except when his hand was withered,) and that was when his son Abijah was sick; he then sent his wife to Ahijah, the prophet who had foretold his elevation to the throne, to inquire whether the child should live. [1 Kings xiv.] Ahijah told her it would not, and predicted the ruin of Jeroboam's house, assuring her that that child was the only one of the family who would come to his grave in peace. (See ABIJAH.) During the reign of Abijam, or Abijah, the son and successor of Re-

hoboam, the difficulties between the two kingdoms increased to open hostilities, and they resolved to terminate them by fight. The army of Abijam numbered four hundred thousand, and that of Jeroboam eight hundred thousand men. [2 Chron. xiii.] When they met, Abijam and his army called upon their God, the Lord of Hosts, while that of Jeroboam depended upon their false deities; and although double in number, and having the advantage of surrounding their opponents, yet they were completely routed, and left the unparalleled number of five hundred thousand men dead on the field. This defeat not only reduced the strength of the ten tribes nearer to an equality with the two, but it showed the anger of God towards idolaters; and it so far enfeebled the Israelites that they did not for many years recover from it. Jeroboam died not long after this, having reigned twenty-two years. [1 Kings xiv. 20.]

JERUBBAAL, the name given to Gideon by his father, when he threw down the altars of Baal. [Judg. vi. 32.]

JESHUA, the high priest who returned with Zerubbabel from Babylon, and was active in directing the rebuilding of the temple. [Ezra iii. 2.]

JESUS CHRIST. Immediately after the transgression of our first parents, and while they might have been expecting the infliction of the penalty of the violated law without mitigation, a promise was made to them that the seed of the woman should bruise the serpent's head.

This promise was occasionally renewed, by different figures, and with various de-

degrees of distinctness, to the ancient patriarchs, and particularly to Abraham. The world in his days had become almost wholly given to idolatry; and God selected Abraham to be the ancestor of a family and nation whom He would preserve as His own peculiar people, and with whom the knowledge of the true God, and the promise of this Saviour should be preserved till he should appear among them. And notwithstanding it often seemed as if the whole nation were irrecoverably sunk in idolatry, yet there were always a chosen few who retained the knowledge and loved the service of the true God.

Early in the existence of the Jews, as a nation, a wonderful system of rites and ceremonies was instituted, prefiguring the atonement which should be made for sin by Christ's blood.

A succession of prophets soon appeared, of whose writings and addresses, for several hundred years, the expected Messiah was the principal theme. After this, for about the same period, the communication between God and our ruined world seemed almost suspended; but the way was preparing among almost all nations for the coming of Jesus Christ. There was abundant evidence in the mean time, that the world by its own wisdom did not and could not know God. There were men in various nations who devoted their lives to study and meditation; and although their poetry and eloquence have been the admiration of all succeeding ages, yet with all their learning, they were never able by searching to find out God, so as to understand his character

or his requirements. They could erect monuments of art which would withstand the ravages of time, but they could not know whether the soul survived them, or whether both perished in a few brief years—and perished alike for ever. Even the light of the favoured Jews was dimmed by clouds and darkness; and it seemed to be made evident that without a direct revelation from heaven, man could but imperfectly know his duty or his destiny.

The circumstances into which the nations of the earth were brought, seemed to prepare the way for the coming of such a Saviour as Jesus Christ, and for the rapid diffusion of his doctrines among men. The Roman state had been in existence about seven hundred and fifty years, and had been allowed to acquire dominion over almost all the then known world. A people at once warlike, learned, and refined, their arts and refinements followed their arms; and in most cases the conquered were the better for having been conquered. Until a few years before the birth of Christ, Rome had maintained a republican form of government, but by means of intrigue and cunning, and severity and consummate skill, and violent struggles, the whole of this vast empire became subject to the control of one individual, Augustus Cesar. Had the world been divided into small and contentious governments, the diffusion of the knowledge of the Saviour would have been far more difficult. Had it been *all* under one government, the religion of Christ might have been reproached as being the religion of a *nation*, and not of the world. Had the Ro-

mans been less civilized, and the Greeks and Egyptians less learned and inquisitive, there would have been less opportunity and ability to examine the merits of the Saviour's claims: Paul would have had fewer hearers in the school of Tyrannus, for so long a period as he frequented it. And on the contrary, had a higher standard of religion and morals prevailed among the heathen, there would have been less visible difference between the followers of Christ and the worshippers of Jupiter, and Mercury, and Diana.

When all things were thus prepared, Christ came. It had been prophesied that He should be born of a virgin, in the town of Bethlehem. Mary, the "highly favoured of the Lord," did not reside in Bethlehem, but she was there when Christ was born, having come with her husband to be taxed, by order of Augustus. There was still a nominal king in Judea, although it was little more than a province of the Roman empire. This king hearing of the miraculous conception and high claims of the new-born infant, and that a heavenly host had appeared to a company of shepherds, proclaiming the birth of the Saviour, and knowing that a star had guided the wise men of the east to the place of his abode; he was at once filled with jealousy lest the kingdom should be taken from his family; and to make sure of his destruction, he sent forth and slew all the children in Bethlehem, from two years old and under. But he thus caused the fulfilment of the prophecy, [Jer. xxxi. 15.] without accomplishing his own designs; for God had previously directed Joseph and Mary to take the child and flee into

Egypt; where they remained until after the death of Herod, when they were called upon to return to Judea. They returned, but fearing to go to Judea because it was under the jurisdiction of Archelaus, the son of Herod, they turned aside at the warning of God, and dwelt in Nazareth. Thus were two other prophecies fulfilled: "Out of Egypt have I called my Son, [Hos. xi. 1.] and, "He shall be called a Nazarene." [Amos ii. 10.] And through every step of his life we may trace him as correctly, though not as particularly, in the writings of the prophets as in those of the evangelists.

It is interesting to regard our divine Redeemer as he is passing through all the stages of earthly being, and especially those of infancy and childhood, and to know that in all these stations he was perfectly without sin. He was subject to his earthly parents, uniting with them in their labour; and in every condition leaving us a faultless example of obedience to God, and love to man.

When he was twelve years old, he went to Jerusalem with his parents to the yearly feast. On their return home, he stayed behind. Supposing him to be among the large company that was journeying with them, they went on till night without him. The next day they returned to Jerusalem, where they found him in the temple, sitting among the doctors or expounders of the law, hearing them and asking them questions; and all who heard him were astonished at his understanding and answers. He returned with his parents, and continued with them until he was thirty years of age.

About this time John commenced his ministry by preach-

ing repentance, and directing the attention of his hearers to one who should come after him, the latchet of whose shoes he was not worthy to unloose. Among the multitudes who came to John to be baptized, was Jesus. And as soon as he was baptized, the heavens were opened, and the Spirit, in the form of a dove, descended and rested upon him, and a voice was heard saying, "This is my beloved Son in whom I am well pleased."

From this time Jesus was engaged in the prosecution of his public ministry. He chose twelve disciples, poor unlearned fishermen, to be constantly with him. In company with them, and followed by multitudes, he went about the cities and villages of Judea, Galilee, and Samaria, healing the sick, even of the most inveterate and protracted diseases; restoring those to hearing, and sight, and soundness, who had been deaf, and blind, and lame from their birth; casting out devils; and restoring, or rather giving organs of speech to the dumb; raising the dead to life; multiplying a little food into an abundant supply for thousands; reducing to obedience the raging winds and waves; preaching repentance and faith; and declaring his divine attributes by the signs and wonders which he did in his own power, as well as by express declarations.

But such a life as he led did not at all suit the expectations of the Jews. They had long looked for a Messiah, but they imagined he would come with royal pomp and power, and deliver them from all their enemies, and exalt them to a dominion over all the nations of the earth. But this man, mighty Deliverer as he was,

was of humble parentage, his birth-place a stable, and his cradle rude and mean; his chosen friends a few fishermen and labourers, and himself a traveller on foot from place to place, without where to lay his head. Their expectations were of a glory that fades and passes away; but the glory of the Redeemer was that which he had with the Father before the world was.

The deep hostility of the people to our Saviour's character and claims, seems to many persons entirely unaccountable: but it should be remembered, that the Jews, and especially the Pharisees, boasted of the privileges of their birth, as the descendants of Abraham, and depended on their scrupulous attention to external rites and ceremonies. They supposed too, that whenever the Messiah should appear to establish his government, they should have not only a preference, but an exclusive right to its advantages. In opposition to this gross delusion, our Lord maintained openly, that their extraction from so remarkable a progenitor, their religious education and profession, and all their outward observances, would not secure to them the blessings of his salvation; but that all, of every character, rank, and nation, (the self-righteous Pharisee no less than the idolatrous Gentile,) must receive such a thorough change of heart as is properly and forcibly described by the phrase, "born again," or regeneration. This doctrine was proclaimed in a variety of forms, and often excited the proud and unbelieving Jews to great malignity of feeling towards him.

It is not difficult in this view, connected with a just sense of the pride and depravity

vity of the human heart, to account for it, that they not only refused to acknowledge him as their king, but determined to destroy him. For this purpose they tried every art and stratagem. But so blameless was his every word and action, that they were unable to find even a pretext for apprehending him. They would not, however, have hesitated to put him to death without a cause, but they feared that the multitudes who followed him would rise to defend him. They finally availed themselves of the treachery of one of his disciples.

Judas informed the chief priests that his Master might be surprised and taken in the place of his retirement, whither he often resorted. He received thirty pieces of silver as the reward of his iniquity, and they sent a band of soldiers to take him. The Lord Jesus had just met his disciples; he had given them the most solemn and affectionate counsels, warnings, and promises; he had revealed to them the most sublime doctrines of the religion he came into the world to establish; [John xiii—xvi.] he had instituted a most affecting memorial of his dying love, and now went forth into the garden of Gethsemane, a place to which he oftentimes resorted, and which was well known to his disciples. He here endured an agony which no language can describe, nor any finite mind conceive. We are told by the sacred historian that his soul was sorrowful and very heavy—exceeding sorrowful, even unto death; that he fell on his face and prayed, saying, "O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." And being in an agony, he prayed

more earnestly, and his sweat was as it were great drops of blood falling down to the ground: "O my Father, if this cup may not pass away from me except I drink it, thy will be done."

Immediately upon this, the band of soldiers approached with lanterns, and torches, and weapons. When they arrived where he was, Judas approached Jesus and kissed him, which was a token agreed upon beforehand, by which the soldiers were to know which he was. It is related by one of the evangelists, [John xviii. 6.] that when the band of soldiers were told which he was, they went backward and fell to the ground. They took him, however, without any resistance on his part, and led him away to Jerusalem. Peter at first offered to defend him, and struck a servant of the high priest and cut off his ear. Jesus immediately touched the wound and healed it. He did not need the defence of earthly weapons, for he came to suffer and die. At this trying moment all his disciples forsook him and fled.

After being brought successively before Annas, Caiaphas, and Pilate, by the latter of whom he was repeatedly declared innocent of every offence, and after a series of malicious accusations, and cruel mockings and scourgings, he was delivered up to the enraged multitude, who had now become clamorous for his crucifixion. Jesus was then crowned with thorns, and compelled to bear his own cross as he went out of Jerusalem; but being too weak from the loss of blood or other effect of severe suffering, to carry it up the hill of Calvary, it was laid upon Simon, a Cyrenian. To this cross he was

at last nailed by his hands and feet.

To add to the ignominy of his death, two thieves were crucified with him, one on each side. To the very last he was mocked and derided, and all the malice of his murderous enemies was employed to aggravate his sufferings.

Under such circumstances was the Redeemer of the world crucified and slain. But it was the bearing of our sins in his own body on the tree, it was the iniquity of us all that was laid upon him, it was a sense of the dreadful separation that sin caused between God and the sinner, which drew from his dying lips the cry, MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME? All this it was which constituted the bitterness of that cup which he had prayed with such agony might pass from him. While he hung on the cross, there were fearful signs in heaven and on earth. There was darkness over all the land for three hours. And when he gave up the ghost, there was an earthquake, and the rocks rent, and the graves opened, and the veil of the temple was rent in twain from the top to the bottom, intimating that the old dispensation was now closed, by the offering up of the one great sacrifice for the sins of the world, and that henceforth the way was open for the salvation of all who relied on this sacrifice.

His body was taken from the cross by Joseph of Arimathea, a rich man, and one of the Jewish council, who had not consented to his death; it was laid in his own new sepulchre, a large stone was placed at the door, and the Jews begged the governor to set a guard over it, lest the disciples should come by night and steal him away, and then re-

port that he had risen from the dead, according to his own predictions.

On the morning of the third day, however, the stone was found rolled away from the sepulchre; the conqueror over death and the grave was risen; and two angels were there to give notice to his friends of the wonderful event. He first appeared to a few pious females, who went to his tomb to anoint him with spices and ointments. Afterwards he was seen of his disciples at various times and places, which are particularly described in the sacred history; and finally he showed himself to more than five hundred brethren at once.—Forty days after his resurrection, he led his disciples to the mount of Olives, and after charging them to preach his gospel to all nations, and promising them his presence to the end of the world, and the gift of the Holy Spirit, who should endow them with all necessary qualifications for this work, he laid his hands on them and blessed them; and then a cloud received him out of theirsight. Being thus exalted to be a Prince and a Saviour, he ever liveth to make intercession for us, and to give repentance and remission of sins; so that God can now be just, and yet justify him that repenteth and believeth in Jesus.

JETHER, the oldest son of Gideon. When Zebah and Zalmunna, kings of Midian, were taken, Gideon told his son to slay them, but he was afraid, being very young. So Gideon slew them himself. [Judg. viii. 20.]

JETHRO, a priest of Midian, and Moses' wife's father. [Exod. iii. 1.] Moses kept his flocks for a long time, while he was ab-

sent from Egypt. And when the Israelites were on the way from Egypt to Canaan, Jethro visited Moses and brought him his wife and two sons, who had been with him while Moses was so busily engaged in delivering his people from their servitude. He gave Moses very prudent advice respecting the administration of justice, and the appointment of assistants for himself, who should hear and try the smaller difficulties, while those more important were tried by himself. From the history there is every reason to believe that Jethro was a sincere worshipper of the true God. [Exod. xviii.]

JEZEBEL, the wife of king 3080. Ahab. She was the daughter of Ethbaal, king of the Zidonians, a worshipper of Baal, [1 Kings xvi. 31.] of a most ambitious and vindictive spirit, and a violent opposer and persecutor of all who acknowledged Jehovah for their God. Indeed, she was the cause of the commission of more wickedness in Israel than any other female of that nation. She in the first place introduced the worship of Baal into Samaria, Ahab's capital, and drew her husband and people into it. She then slew every prophet of the Lord whom she could find in the land, determined to root out the last remains of true religion. Some of the prophets, however, escaped—one hundred of them being hid in caves by Obadiah, a pious man belonging to Ahab's family. [1 Kings xviii. 4.] Elijah was so diligently sought for that the neighbouring nations were compelled to take a solemn oath that he was not among them. [xviii. 10.] But her iniquities did not go unpunished. When Jehu went

into Jezreel to slay the descendants of Ahab, Jezebel painted and adorned herself, to make as imposing an appearance as possible, and called to him from a high window, asking if he expected peace by slaying his master. [2 Kings ix. 30.] Jehu commanded her attendants to throw her down. They obeyed him; and he drove his chariot over her already mangled body, and the walls were sprinkled with her blood. After he had eaten, he sent his servants to bury her, because she was a king's daughter; but only her skull, hands, and feet could be found, for the dogs had devoured her: thus was the prediction of Elijah fulfilled, "the dogs shall eat Jezebel by the wall of Jezreel." Her name, like that of Jeroboam, is used as a term of reproach.

JEZREEL. The prophet Hosea was commanded to call one of his sons by this name, as a sign of calamities upon the Israelites for their wickedness. [Hos. i. 4.]

JOAB. He was the son of Zeruah, David's sister, and captain of his army. The first action in which we find his name mentioned, was with the soldiers of Abner, when they were attempting to support the cause of Ishbosheth, Saul's son, against David. [2 Sam. ii. 13.] He was victorious in this engagement; and after it, when Abner came to make peace with David, Joab sent for him, and decoying him aside, as if to speak with him, he murdered him. This was very contrary to David's wishes, but Joab possessed so much power and influence that it would have been dangerous to depose him. He continued faithful to David, leading his armies and gaining many victories for

him, and particularly at the time of Absalom's conspiracy: and when he thought David was more grieved at the death of Absalom than the good of the people would warrant, he reproved him in language which showed that he feared his king as little as he did an enemy. [2 Sam. xix. 5.] He also crushed the conspiracy of Bichri and slew him. [xx. 22.] But towards the close of David's life, when Adonijah attempted to succeed his father, to the rejection of Solomon, Joab joined that usurper. David, however, caused Solomon to be crowned, and soon after died. Joab then knew he was in danger, and he fled to the tabernacle and caught hold on the horns of the altar. This was allowed to be a place of safety, and so long as the fugitive could keep his hold, no violence was permitted. But Solomon commanded in this case that he should be slain even there, that his throne might be clear of the blood of those men, Amasa and Abner, whom he had slain out of revenge, without the consent of David. [1 Kings ii. 32.]

JOANNA, the wife of Chuza, Herod's steward. [Luke viii. 3.] She appears to have been one out of whom Christ had cast evil spirits, and who afterwards followed him, and ministered unto him of their substance.

JOASH, the father of Gideon. [Judg. vi. 11.] He had an altar and a grove dedicated to Baal; but he appears to have been convinced that he was "no god" when Gideon destroyed his altar, for he refused to deliver up his son to the men of the city, telling them that Baal could avenge his own cause if he was able.

JOB. "There was a man in the land of Uz whose name

was Job." [Job i. 1.] This is all that is known of the country, or pedigree, or time of this interesting character. He was a worshipper of Jehovah, and like the patriarchs, Abraham, Isaac, and Jacob, offered sacrifices upon his own family altar. When we are first introduced to him he is the father of ten children, seven sons and three daughters, who are all old enough to have dwellings of their own—for they all feasted with each other at certain seasons. Job was at this time the possessor of immense flocks of sheep and cattle, and a numerous train of servants, so that he was "the greatest of all the men of the east." But even this man was not above the reach of trouble. Satan knew he was beloved of God, because his heart was right before him. He therefore wished to trouble him, and to induce him to dishonour his Maker. Satan obtained leave (given him for wise purposes) to tempt him to sin, by bringing calamities upon him. And one day, when his sons and daughters were feasting with their eldest brother, a servant came and told Job that the Sabeans had fallen upon the oxen as they were ploughing, and upon the asses beside them, and upon the servants who were with them, and had taken the former all away, and slain the latter with the sword, and he only was left to tell the tale. While he was yet speaking, another came and said, "The fire of heaven is fallen upon the sheep and the servants with them, and I only am escaped to tell thee." While he was speaking, another came with the tidings that the Chaldeans had captured the camels and slain the servants with them, and only himself was left to tell him.

But the worst was yet to come, for the next moment he was told, "Thy sons and thy daughters were eating, and drinking wine in their eldest brother's house, and there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead, and I only am escaped to tell thee." But with all this affliction "Job sinned not, nor charged God foolishly;" on the contrary, he exclaimed, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." But Job's afflictions did not end even here. Satan required that God should afflict him in his person: and to give his servant a full opportunity to exhibit his obedience and submission, his body was smitten with disease, and he was covered with boils from his head to his feet. In the midst of this new trial, his wife became his tempter, and desired him to "curse God, and die." But he maintained his integrity with inflexible firmness, and expressed his assurance that the Judge of all the earth would do right. His three friends, Eliphaz, Bildad, and Zophar, heard of his troubles, and went to console him; but when they saw him, they were so astonished at his appearance, that for seven days they did not attempt to hold any conversation with him. At the end of this time, Job "opened his mouth and cursed his day," wishing it had never been. A long dialogue then ensued, which forms the principal part of the book of Job; in which his friends endeavoured to prove his guilt and hypocrisy from his unparalleled sufferings; and he as strenuously repelled the

charge. Elihu, a younger man, then reproved both parties for their self-confidence; and the conversation was closed by the voice of the Almighty, accompanied by a whirlwind, asserting his own authority and power, and reproving them all for arraigning him and his motives before their tribunal. He concluded by exonerating Job from the charges of his friends, and commanding them to offer a burnt-offering for themselves, and request the prayers of Job, that they might be forgiven. After this all Job's acquaintance brought him presents, and God gave to him the same number of sons and daughters he had before, and twice as much substance—for he now had fourteen thousand sheep, and six thousand camels, one thousand yoke of oxen, and one thousand she-asses: and he lived after this one hundred and forty years, and saw his descendants of the fourth generation. [Job xlii. 16.]

Various have been the conjectures who Job was; and some have supposed the whole to be a fiction, or kind of parable, written for our instruction. But the declaration of God to the prophet, "though Noah, Daniel, and Job were in the land," &c., [Ezek. xiv. 14.] is plain proof to the contrary. It is thought by some that Moses wrote the book while he lived with Jethro in Midian; but whether he became acquainted with the facts by tradition or by inspiration we do not know, but probably by both, as he did with regard to the history of the creation, and of the times before his own days.

JOEL and Abiah, the sons of the prophet Samuel. When he became old, he made them judges in his stead: [1 Sam.

viii. 2.] but they "walked not in his ways, but took bribes and perverted judgment;" and their conduct may have contributed to cause the Israelites to desire a king.

JOEL, a prophet of Judah [Joel i. 1.] He calls himself the son of Bethuel, but his prophecies are not dated in the original, and the time in which they were delivered cannot be certainly known. He predicted judgments upon Judah for their sins, but promises of mercy are interspersed. He is considered one of the most beautiful of all the sacred writers.

JOHANAN. This is the name of several persons mentioned in

3416. Scripture; but the principal character of that name was Johanan the son of Kareah. [Jer. xli.] He was leader of the remnant of soldiers who were left in the land of Judea after Nebuchadnezzar's conquest. Nebuchadnezzar had left Gedaliah to govern the land for him; but he was treacherously murdered by Ishmael, one of the royal family, after they had been eating together. Two days after this, eighty men came from different cities with offerings in their hands, to sacrifice at the temple; and Ishmael went out to meet them, weeping, and entreating them to come to Gedaliah. Without suspicion they entered Mizpah, where Gedaliah had lived, and there they were all slain immediately, and thrown together into a pit. These atrocious deeds of Gedaliah aroused the vengeance of Johanan, and he set out to encounter him with his forces. But Ishmael had made his escape, for fear of punishment from the Chaldeans, and had taken all he could find and gone towards

the land of the Ammonites. Johanan with his captains pursued and overtook them. And as soon as the people with Ishmael saw who was coming, they deserted him and flocked to Johanan, leaving only eight men with Ishmael, who went with him to the Ammonites. Johanan led his company towards Egypt; but on the way they came to Jeremiah, whom they desired to inform them what was the will of the Lord, promising to obey it. The prophet told them from God, to abide in the land, and dwell peaceably under the Chaldeans. This they positively refused to do; and they then went into Egypt. Here Jeremiah told them they had not escaped from Nebuchadnezzar, for that he would next conquer Egypt, and that none of the Jews who went and remained in that idolatrous land would ever return. This prediction was soon fulfilled.

JOHN. [Luke i.] From the circumstance of his 3999. baptizing great numbers of the Jews in the river Jordan, he is called "John the Baptist." His birth was promised to his father Zacharias while he was ministering in the temple. He and his wife were both very old, and he doubted the assertion of the angel, and requested a sign. His request was granted by his being struck dumb, and continuing so until the child was circumcised and named in the temple, eight days after its birth. He had been spoken of by the prophets as the forerunner of the Messiah, and the angel directed Zacharias to call his name John, which signifies, "the grace of God." His mother Elisabeth was cousin to Mary, the mother of Christ; for the descendants

of the kingly and priestly families often intermarried with each other, although the other tribes kept themselves more distinct. As to the character of John, he appeared from his infancy to be devoted to God. He lived in the deserts instead of living among the priests at the temple, until the time came for him to go among the Jews, and proclaim the speedy appearance of the Messiah. He was dressed in garments of the coarsest kind, and lived upon the plainest food. [Mark i. 6.] When he was about thirty years of age the word of the Lord came to him, directing him to commence his ministry. [Luke iii. 2.] He then went into all the country about Jordan, preaching and baptizing. Among others, Christ went to be baptized of him. John knew him, and expressed his surprise that He should apply to him for such a purpose. But the Saviour removed his scruples at once, and was baptized. After this John continued to exercise his ministry for a few years, reproving sin with a fearlessness that made him like Elijah; till at length, his faithful reproof of Herod and Herodias for their wickedness, so inflamed them that they cast him into prison; and to gratify Herodias, he was soon afterwards beheaded. He was a man of a humble spirit, never attempting to claim for himself any of the glory which belonged to his Divine Master, but assuring even his most zealous followers, that he was not worthy to stoop down and untie the shoes of him that should come after him; whose cause he knew would increase while his would decrease.

JOHN, one of the twelve apostles of Christ, and the Evangelist who wrote the

"Gospel of John" and the "Epistles of John." [Matt. iv. 21.] He was the son of Zebedee, and brother to James who was slain by Herod. [Acts xii. 2.] He is often called "the disciple whom Jesus loved." He was one of the three who were sometimes permitted by Christ to witness scenes from which others, even of the disciples, were excluded. At Christ's last supper with his disciples, he was permitted to lean on his bosom; and to his care did Jesus commit his mother, when on the cross. He outlived all the other disciples, residing in or near Jerusalem till a short time before its destruction, when he went to Ephesus, and then was banished to the isle of Patmos, where he was favoured with those visions and instructions which form the book of "Revelations." After this, it is supposed he returned to Asia, and died at the age of ninety-four years; or, in the opinion of others, at a more advanced age, being the only one of the apostles whom the persecuting spirit of the times permitted to end his days in peace.

JONAH, the son of Amitai, of Gath-hepher, a town of Zebulun. [Jon. i. 1.] The time when he lived is not known, but it is thought it was earlier than any of the prophets whose writings are left; and perhaps as early as Jehu's reign. His prophecy of the successes of Jeroboam, the son of Joash, are mentioned in Jeroboam's history. [2Kings xiv. 25.] In his days Nineveh was a wealthy, powerful, and immensely large and populous city. Historians assert that it was sixty miles in circumference. The sacred historian says, it contained "one hundred and twenty thousand per-

sons," who were too young to "discern between their right hand and their left." To this vast city Jonah was directed to go, and prophesy its ruin because of its wickedness. But his faith and obedience were not equal to the task, and he attempted to flee from the presence of the Lord, by embarking on board a ship bound for Tarshish. It is not certain, where this place was—probably somewhere on the Mediterranean sea: but on the voyage a storm arose, so violent that the sailors concluded it was intended to punish them, or some one of them, for aggravated guilt; and according to the custom of those times, they referred the decision to Providence by casting lots; "and the lot fell upon Jonah." This aroused the rebellious prophet from his lethargy; for hitherto he had been so stupid that all the terrors of the tempest had not wakened him from sleep. But he now confessed his guilt, and told them that nothing could save them but casting him into the sea. As soon as this was done the storm ceased. "But the Lord had prepared a fish to swallow Jonah," and he was three days and nights within the belly of this monster. During this dismal confinement, Jonah sincerely repented of his conduct, and at length he was liberated, and vomited out upon dry ground. [Jon. ii. 10.] Then he arose, and without further hesitation proceeded to Nineveh, and went about the city all day proclaiming that in forty days Nineveh should be destroyed. [Jon. iii.] The king heard the word of the Lord and believed it, and rose from his throne and laid aside his robes and put on sackcloth and sat in ashes; and all his people, from the greatest to the least,

followed his example. "And God repented him of the evil he had said he would do unto them." At this Jonah was displeased. He was mortified that his words were not verified; and he prayed that his life might be taken away. So he went out upon the eastern side of the city, and sat down where he could have a view of it, and waited to see what would become of it. And God caused a vine to come up in the night and spread itself over the booth or shelter which Jonah had prepared for himself. Of this addition to his comfort he was very glad; but the next night a worm destroyed it. When the sun rose the next day, Jonah was angry because the vine had withered. God then reasoned with him upon his folly in mourning for one little comfort which had cost him no trouble, and yet wishing the destruction of that great city, in which were so many of God's creatures. [Jon. iv.] What became of Jonah after this, is not known.

JONATHAN, son of Abiathar the priest. He and Ahimaaz staid in Jerusalem during Absalom's conspiracy, and carried word to David of the proceedings there. [2 Sam. xv. 27.] (For their escape from detection, see AHIMAAZ.)

JONATHAN, the son of Saul, the first king of the Jewish nation. [1 Sam. xiv. 1.] He was of great assistance to his father in one of his wars with the Philistines, in the commencement of his reign. The Israelites were encamped at Gibeah, afraid to attack their powerful enemy. Jonathan, trusting in Him who can save by few as well as by many, proposed to his armour-bearer to go with him to the camp of the Philistines, and endeavour, by divine assist-

ance, to make an inroad upon them. When the enemy saw them, they in contempt challenged them to "come up" the steep rock on which they were stationed. This was the signal which Jonathan had given to his servant, by which they should know that the Lord would be with them. They accordingly crept up the precipice on which the Philistines were encamped, without being suspected; but when they had fairly gained the wall, they slew all they met, at first killing about twenty men. The Lord also performed for them according to their faith; for an earthquake shook the ground, and confusion filled the minds of the soldiers, and they began killing each other with the greatest fury, every one supposing each to be an enemy. The confused noise of this scene reached the camp of the Israelites, and when they looked that way, they saw that the Philistines were melting away in destroying one another. Saul immediately ordered search to be made, to see if any from his camp had gone; and it was ascertained that Jonathan and his armour-bearer only were absent. The whole army then went in pursuit of their already vanquished foe, and the Philistines were completely overthrown. But a difficulty arose which had well nigh caused the death of the intrepid Jonathan. When the army began the pursuit, Saul commanded his men, on pain of death, not to indulge themselves in tasting any food that day. But in the ardour of pursuit, they all became very much exhausted, and in passing a wood where there was an abundance of wild honey, Jonathan (who was absent when the order was

given) took a piece upon the end of his stick and eat it. Some one immediately informed him of the command of Saul, and he could not avoid expressing his disapprobation. Neither his high birth, however, nor his deeds of valour, could protect him from being arraigned as a criminal; but the whole army interposed between him and his father, and saved his life.

When David went to live with Saul, an intimacy took place between him and Jonathan, which ended only in death. [1 Sam. xviii. 1.] Through all Saul's persecutions of David, Jonathan remained his steady friend, and sometimes saved his life. [1 Sam. xx.] He never attempted to take one step towards obtaining the crown for himself, but only requested David to spare his children for his sake. He was at length slain on mount Gilboa, with his father and two of his brothers, in an engagement with the Philistines; and David mourned for him with an almost bursting heart. The Philistines hung their bodies against the wall of Bethshan; but the inhabitants of Jabesh-gilead took them away and burnt them. [1 Sam. xxxi. 12.] David afterward buried their bones in Zelah. [2 Sam. xxi. 12—14.]

JONATHAN, the son of Asahel. He and Jahaziah had the principal care of registering the names of those who separated themselves from their strange wives in the time of Ezra, after they returned from captivity. [Ezra x. 15.]

JORAM, the son of Ahab, king of Israel; and *Joram* son of Jehoshaphat, king of Judah. [2 Kings viii. 16.] These kings are each called *Jehoram*.

in other places. (See JERORAM.)

JORAM, son of Toi, king of Hamath. He is also called Hadoram. [1 Chron. xviii. 10] After David's victory over Hadadezer, Toi sent Joram to congratulate him on his success. Joram brought vessels of gold and silver and brass, which David dedicated to the Lord. [2 Sam. viii. 10.]

JOSEPH, the son of Jacob by his wife Rachel. 2259. [Gen. xxx. 24.] Jacob loved him above all his brethren, both for his mother's sake and for his own amiable qualities, and as a mark of his peculiar favour, he gave him "a coat of many colours." [xxxvii. 3.] The father's partiality excited the envy of his brethren, and this was greatly increased by Joseph's dreams, which he in his honest and brotherly simplicity related to them. Once he dreamed that they were all binding sheaves together in the field, and their sheaves arose and bowed to his. Another time he dreamed that the sun and moon and eleven stars all made obeisance to him. His brethren thought these dreams intimated his future dominion over them. "And they hated him the more for his dreams and for his words." An opportunity at length offered for gratifying their revenge, and putting the object of it far out of the way of attaining a superiority over them. They had all, except Joseph and Benjamin, been absent several days, driving their numerous flocks from place to place for pasturage. Their father sent Joseph alone to find them, and see if they were all well. [xxxvii. 14.] When they saw him they instantly began to contrive how they might put him out of the way. Some were for

killing him at once; but Reuben reminded them that he was their *brother*, and they ought not to shed his blood; and he proposed that they should cast him into a pit and let him die there. Reuben's advice was not so cruel as it appeared, for his intention was to take him out privately, and send him safe home. His advice, however, was accepted, cruel as it seemed, and Joseph was stripped of his coat and thrown into the pit. Before Reuben had an opportunity to execute his plan, however, he was obliged to be away from the pit a little time, and when he returned Joseph was gone. His brethren had sold him to

2276. a company of Ishmaelites who were passing by them on their way to Egypt, and he was already on his way to that country. The next step was to deceive their father. To effect this, they killed a kid and dipped his coat in its blood, and carried it to him. "It is Joseph's coat," said the afflicted father, "an evil beast hath devoured him, Joseph is without doubt rent in pieces;" and he refused to be comforted. But Joseph was carried to Egypt and sold to Potiphar, an officer of Pharaoh, and captain of the guard. [xxxix. 1.] Here his conduct was so correct in every respect, that his master made him ruler of his whole house. But not only was he the object of esteem, but his master's wife, unfaithful to her husband, set her heart upon Joseph; and because he would not gratify her guilty wishes, she turned against him, and accused him of attempting to dishonour her. For this alleged offence he was thrown into prison, where he lay two years. [xxxix. 20.] During this time he secured

the esteem of the keeper of the prison, and the care of its inmates was confided to him. Pharaoh's butler, or servant who furnished him with drink, and also his baker, were confined at the same time, for some offence against their lord; and they each dreamed a dream in the same night, which they were confident was a revelation of their future destiny, but they could not tell what it would be. [xl.] Joseph interpreted the dream of the butler to mean, that within three days he would be restored to his former station; and the dream of the baker to signify, that within three days he would be hung. These events happened exactly as Joseph had foretold. But the butler, in the joy of restoration to his office, forgot his friend in the prison, who had earnestly requested him to intercede for him with the king. After some time king Pharaoh himself had two dreams which he thought supernatural, but neither he nor his wise men could interpret them. [xli.] Then the butler "remembered his faults," and recommended Joseph to the king. The prisoner was immediately sent for, his garments changed, and his person prepared to stand before the king. Here he interpreted the dreams to predict seven years of great plenty, and then seven years of extreme famine; and he advised Pharaoh to prepare storehouses, and lay up the surplus of the plentiful years to sustain the people during the famine. Every thing about Joseph was so pleasing to Pharaoh, that he made him ruler over all the land of Egypt, and gave him the charge of taking care of the corn in the coming days of plenty and of want. Never was there a more sud-

den change—from a prison to a palace. But in all these scenes of adversity and of prosperity, Joseph was the same faithful servant of the living God. During the years of plenty he bought up all the grain and placed it in safety, and when the famine came, he sold it again to the people, taking for pay, first their money, then their cattle, then their land, and lastly their persons; so that finally the whole of Egypt became the personal property of Pharaoh, except what belonged to the priests. [xlvii. 13—24.] After the famine, he restored the whole to their owners, exacting ever after one fifth of the increase, as rent or tithes for the king.—We will now return to Joseph's family history.

The famine extended to other countries; and Jacob, hearing that there was corn in Egypt, sent his ten sons thither to buy. [xlii.] Joseph had been absent from them twelve years, and they had heard nothing of him. It is not surprising, then, that they did not recognise in the "lord of the land of Egypt," the lad they had sold as a captive. But it was easier for Joseph to recollect them; so many brothers together, a family resemblance, their dress, (for in eastern countries fashions seldom or never change) all might concur to bring their features to his remembrance. Be that as it may, he knew them, and resolved to try their dispositions towards himself and his brother Benjamin, whom they had left with their father. So he accused them of being spies, and sent them all into confinement for three days; then released the others, but took Simeon and bound him before them, and sent him to

prison, from whence he assured them he should be released only when they brought their youngest brother down to him. Words were of no avail, and they were obliged to submit. But they reproached themselves and each other for their past cruelty to Joseph, not suspecting that Joseph understood their language, for in conversation with them he employed an interpreter, the better to deceive them. When he heard them acknowledge the wrong done to himself, and own that they were justly punished, he could not restrain his tears, but was obliged to turn away and weep. After they were departed, they found their money in their sacks. This was a new source of anxiety. They returned to their father, and told him their troubles and the demand made for Benjamin. "Joseph is not, and Simeon is not, and ye will take Benjamin away also," said the afflicted man; and he refused to let him go. But after some time, famine stared them in the face, and they had no resource but to go again to Egypt. [xliii. 2.] This was a hard struggle for Jacob, but necessity compelled him, and committing his beloved son to the care of his covenant God, he sent once more to Egypt. He also sent back the money which had been returned, and a present of spices, &c., which were valuable in Egypt. Joseph now received his brethren kindly, and released Simeon, as he had promised: but when he saw his own brother Benjamin, and once more inquired after "their father, the old man of whom they spake," his heart was too full for concealment, and he retired to give vent in secret to his tears. [xliii. 30.] When he returned, he caused them to be refreshed

with food from his own table, sending to Benjamin five times as much as he did to the others. Then he ordered his steward to fill their sacks with corn, and put every man's money in the mouth of his sack again, and put his silver cup into the sack which belonged to Benjamin, and send them away. [xliv. 2.] When they were gone a little way from the city, he sent after them, to accuse them of theft. They denied it, and offered their sacks for inspection, saying, that he in whose sack it should be found should die, and they all would be Joseph's servants. The conditions were accepted, the search made, and the cup found with Benjamin. They were all then dismissed, except the supposed culprit, but every one refused to go: so they followed Benjamin and his keeper to the city. The scene which followed is too affecting to be given in any other words than those of Scripture without injustice: [xliv. 14—34.] suffice it to say, that they prostrated themselves before Joseph, and prayed for their aged father's sake, that they might be kept, and Benjamin spared, assuring him that they could not see their father's face unless the lad were with them. Joseph had now found what he wanted, that they loved their father and their brother, and were penitent for their former injustice toward himself. He had no longer cause for concealment; he caused all his attendants to leave the room, and then exclaimed, "I am Joseph: doth my father yet live?" [xliv. 3.] His brethren were too much troubled to answer him a word; but he soon dispelled their fears, embraced them all, and with Benjamin, particularly, indulged his af-

fectionate feelings in tears and caresses. He now dismissed them all, with rich presents for themselves and their father, and with a charge to bring his father and all that they had to Egypt, where he would nourish them through all the years of famine. We may well suppose there was much more conversation between these brethren than is related in the short narrative before us; that they did as friends would do now, and gave an account of all that had happened in their domestic circles since their separation. Joseph could also tell of *his* family, for he had a wife and two sons. Pharaoh had given him Asenath, the daughter of Potipherah, priest of On, or Heliopolis, a city in which was the temple of the sun. [xli. 45.] Josephus says, he was the same Potiphar who first bought Joseph, and then cast him into prison; and that the attachment between Joseph and Asenath was formed while Joseph lived with Potiphar. Others say that the name and the occupation of the two persons are so different that it is very improbable they were the same person.

When Joseph's brethren returned to their father, 2289. they had a hard confession to make, if, indeed, they made it at all: but their declarations, confirmed by the presents which Joseph sent, convinced him that his long lost son was yet alive, and he hastened to see him. [xlvi. 1.] They met in the land of Goshen, that part of Egypt nearest to Canaan, and "Joseph fell on his father's neck, and wept on his neck a good while." He then conducted his father and several of his brethren to court, and asked for them the land of Goshen

for a residence. [xlvii. 1.] "The land of Egypt is before thee," said Pharaoh, "in the best of the land make thy father and brethren to dwell." After this Joseph continued in honour and prosperity about eighty years, till he had seen his descendants of the fourth generation. He carried the body of his father to Canaan to bury it, and commanded his brethren to do the same by his when they went up out of Egypt. He

died at one hundred 2369. and ten years of age; and when the Israelites left Egypt, more than a hundred years afterward, they took his bones with them, to deposit them by the side of his father.

[Exod. xiii. 19. Josh. xxiv. 32.] His posterity were divided into two tribes, Ephraim and Manasseh, his two sons being each called a tribe by itself, to make the number of twelve tribes beside that of Levi, who were to be priests, and not have a distinct territory assigned to them. [Gen. xlviii. 5.] The portion of Ephraim and half that of Manasseh lay between Jordan and the Mediterranean, and the other half of Manasseh east of Jordan. (See EPHRAIM and MANASSEH.)

JOSEPH, the husband of Mary, and the reputed father of Christ. [Matt. i. 18.] He was a carpenter by trade, and a just and good man. His ordinary abode was at Nazareth. It is supposed that he died before Christ entered upon his public ministry.

JOSEPH, a rich man of the city of Arimathea. He was a member of the Jewish council, but a disciple of Christ. [Matt. xxvii. 57.] He consented not when the council condemned Jesus to death. When the Saviour was dead, he

went to Pilate and begged the body. His request was granted, and he took it down from the cross, wrapped it in linen, and laid it in his own new tomb, and rolled a great stone to the door to keep it safe from intrusion.—There are several other persons of the name of Joseph mentioned in Scripture; but nothing particular is said of them.

JOSHUA, (in Greek, Jesus;

2451. Acts vii. 45. Heb. iv. 8.)

an Ephraimite, the son of Nun; called Hoshea, or Oshea, [Deut. xxxii. 44.] and which Moses changed to Jehoshua, [Num. xiii. 16.] by contraction, Joshua. He was a type of Christ, both in name and actions. (See Teacher's Assist. vol. iv. 224.) He was one of the only two persons who left Egypt after they were twenty years old, who lived to settle in Canaan. [Num. xiv. 38.] He was sent by Moses with eleven others, from Kadesh-barnea, to search out the land whither they were going. [Num. xiii.] All except Caleb and Joshua brought back a discouraging report; but these two endeavoured to animate the people to go in and inhabit the land; and for their faith and courage they were rewarded with an inheritance in the land. Many of the circumstances of Joshua's life are necessarily related in the notices of other persons, as in that of Adoni-zedek, Og, and others with whom he was engaged in conflict or conquest. He was an assistant to Moses in his old age, and before the latter died he laid his hands on Joshua, and conferred upon him his authority. The Israelites acknowledged him as their leader, and obeyed him as they had obeyed Moses. [Deut. xxxiv. 9.] It became his duty, therefore, to

lead them over Jordan; and he was enabled to do this by having the same miracle performed which was seen at the Red sea—the waters were divided hither and thither, and they went through on dry ground. And here the Lord appeared to him, declaring himself the "Captain of the Lord's host." The conquest of Jericho, a city a little west of the river Jordan, was the next step: this also was effected by a miracle. [Josh. vi.] The forces of Joshua passed once around it each day, for six days, and on the seventh day they marched round it seven times, and at the last time they shouted and blew with their trumpets, and the whole wall immediately fell so flat that the men from on all sides went straight up before them into the city and took it. After some further conquests, the men of Gibeon, an adjacent city, came to him to form an alliance, pretending they were from a far country. [Josh. ix.] Joshua erred here; he took no care to inquire of the Lord, but made peace with them hastily. He soon found that they were his neighbours; but he was now obliged to let them dwell there. After this, a number of kings came out against him, and the Lord assisted him to put the remains of the army to flight, after having made the most dreadful slaughter. This was the time when the sun and moon stood still. [Josh. x.] (See ADONI-ZEDEK.) Joshua continued to lead the people to victory until they were in possession of the greater part of the land, and then he divided

2561. it among them. He died when he was one hundred and ten years old. [Josh. xxiv. 29.]

JOSIAH, king of Judah. 3363. [2 Chron. xxxiv, xxxv.] He was son of Amon, and grandson of Manasseh. He began to reign at eight years of age, and reigned thirty-one years. At the age of sixteen he began the work of reforming the people, going from place to place and breaking down the images and their altars, and cutting down their groves in which they had worshipped these idols, throughout Judah and Benjamin, Manasseh, Ephraim and Simeon; for many from other tribes had gathered themselves unto him. He then repaired the house of the Lord. While the workmen were employed in this work, they found a book of the law, which was read before the king. On hearing the threatenings contained in this book against those who forsook the Lord and worshipped idols, Josiah became extremely alarmed, and sent men to Huldah the prophetess, to inquire of the Lord. Huldah assured him that all the threatenings in that book would be executed upon the nation; but as he had "humbled himself before God when he heard his words, had rent his clothes and wept before him," he should not see the evil which should come, but should end his days in peace. Then Josiah made a covenant with God to walk in his ways, and caused his people to enter into it with him. He also ordered the passover to be kept; and this feast was solemnized with more real penitence and sincerity than had ever been the case since the days of the prophet Samuel. After he had reigned in peace more than thirty years, the king of Egypt went to war with the king of Assyria; and Josiah, as an ally of

the Assyrians, went against him. Necho sent to him, to advise him not to come, for he had no intention of fighting him. Josiah would not listen to him, but went into the battle, was wounded, and died the same day. He was carried to Jerusalem, and a great lamentation was made for him by the singers, and by the prophet Jeremiah, and the whole people. He was, perhaps, the best king Judah ever had; and had he not rashly ventured into the war with Pharaoh-necho, he might have been of much longer service to his people, for he was not yet forty when he died.

3394. [2 Chr. xxxv. 24.] He is called Josias in Matt. i. 10.

JOTHAM. He was the youngest son of Gideon, and the only one that escaped from the bloody hand of Abimelech. [Judg. ix. 5.] (See ABIMELECH.)

JOTHAM, king of Judah.

3246. [2 Chron. xxvii.] He was twenty-five years old when he began to reign, and he held the government sixteen years. He did that which was right in the sight of the Lord, but his people did not follow him. While he repaired the temple, they burnt incense in high places. He also built cities and castles in the mountainous parts of his dominions; and he fought with the Ammonites, and obliged them to pay him very large sums of money, together with supplies of wheat and barley. He was prosperous and powerful, and died at Jerusalem, aged forty-one years. [2 Chron. xxvii. 9.]

JUDAH, Jacob's youngest son by Leah; [Gen. xxix. 35.] but though the youngest, he obtained the blessing of being the progenitor of the royal race and of the Messiah. His

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family had the largest portion of any of the tribes; it lay to the south of the others. The nation were called Jews from his name, Judah. He had three sons, Er, Onan, and Shelah, by his wife Shuah, the daughter of a Canaanite.

JUDAS, the disciple who betrayed his master, the Lord Jesus Christ. [Matt. xxvi. 14. 48.] He is in one place accused of stealing from the purse which contained the common property of the disciples. He went to the chief priests, and for thirty pieces of silver he agreed to deliver Jesus into their hands. Jesus, "knowing that his hour was come," suffered himself to be betrayed by him; but after his condemnation, Judas returned with the money, saying, he had betrayed innocent blood. [Matt. xxvii. 3.] But the priests refused to take the money and liberate their prisoner. A guilty conscience, however, would not suffer Judas to enjoy any peace; remorse seized him, and despair instead of repentance took possession of his mind, and he "threw down the money in the tem-

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ple, and went out and hanged himself." From some cause he fell down from the place where he had hung, and "burst asunder in the midst, and all his bowels gushed out." [Acts i. 18.]

JUDAS, a seditious person who is spoken of by Gamaliel in his address to the council, as having drawn much people after him, though he finally perished. [Acts v. 37.] Josephus says, the occasion of his sedition was the tax which Cyrenius the Roman governor laid upon the Jews, and that the disturbances which he created were the cause of a multitude of evils which came upon the Jews.

JUDE. (See LEBBEUS.)

JULIUS, the centurion to whose care Paul was committed when he was sent as a prisoner to Rome. [Acts xxvii. 1.] He was kind and obliging to Paul, permitting him to land at Sidon, and visit his friends there. He also allowed him to preach the gospel and heal the sick as freely as he pleased, while they were detained on the island of Melita.

KET

KETURAH, the second wife of the patriarch Abraham. [Gen. xxv. 1.] Scripture gives us no account of her family or nation. She was the mother of six sons, to whom Abraham gave portions, and sent them to the eastward of Canaan, reserving that for Isaac, the promised and beloved son.

KOR

KORAH, a son of Izhar, and the third in descent from Levi. [Ex. vi. 21. Num xvi. 1.] While the Israelites were in the wilderness, Korah, Dathan, and Abiram rebelled against Moses and Aaron; for which the earth opened and swallowed them up. (See DATHAN and ABIRAM.)

LAB

LABAN. [Gen. xxiv. 29.] He was son to Bethuel, and grandson to Nahor, Abraham's brother. When Abraham sent

LAB

his servant to the house of Bethuel, to get a wife for Isaac, Laban went to the well to invite him in; and he entertained him with the

greatest hospitality, even before he knew his name or his errand. Bethuel was then probably advanced in years, for Laban seems to have had considerable authority and concern in the business of sending Rebekah with the servant. When Rebekah herself sent her son Jacob to Haran, or Padan-aram, for a wife, Laban was still living, and Jacob married his daughters, Leah and Rachel. [xxix. 16.] Laban was a covetous man, disposed to take every advantage in acquiring property. He first deceived Jacob, by giving him Leah instead of Rachel, whom he promised to him; then after Jacob had bought both his wives, and laboured for a subsistence for himself and his family, Laban was continually changing the price of his labour: [xxxi. 7.] sometimes he would propose that all the cattle which were spotted should be Jacob's; and then, if he thought Jacob was likely to have more than his proportion, he would recede from his engagement, and propose some other way. But Providence continually favoured Jacob, till at length Laban and his sons grew so envious at his prosperity, that Jacob felt that it was dangerous to stay with them any longer, or to let them know his intention of leaving them: [xxxi. 1, 2.] for they did not regard the unusual success and prosperity of their own affairs since Jacob had been with them, or reflect that they had but little when he came to them, but now they were rich, in consequence of the blessing of God upon Jacob's labours for them as well as for himself [xxx. 30.] After Jacob left them, Laban pursued after him, intending to seize upon his family and

property; but God appeared to him in a dream by night, and charged him to do Jacob no harm. This positive command he dared not disobey; but when he overtook Jacob he treated him mildly, and although he pretended to own all that Jacob possessed, he permitted him to keep it, because God had forbidden him to touch it. They then set up a stone for a memorial, and collected stones and made a pile or heap of them, on which they offered sacrifices and ate together, making a solemn covenant, to which they called God to witness, that neither of them should pass that memorial to do harm to the other. The next morning Laban took an affectionate leave of his "sons and daughters," and returned home. [xxxi. 55.] After this we hear no more of him, or of that branch of Abraham's family. It is quite probable that they became entirely corrupted by idolatry, and were lost among the families of the surrounding heathen; for Laban had images which he called his gods, before Jacob left him; and it was one great charge which he brought against Jacob when he overtook him, that "he had taken his gods." [xxxi. 30.] Rachel had taken them without the knowledge of any one; whether to deprive her father of his senseless idols, with the hope that he would not again worship them, or whether she wished to use them herself, does not appear. But God had increased Abraham's family by connecting it with that of Nahor, till they were sufficiently numerous to answer his great purpose of making them a nation by themselves, and he now left the other descendants of Terah to take their

own course; and in consequence, the children of Nahor mingled and were lost in the world around them, while those of Lot became idolaters, although they kept themselves in separate nations.

LAMECH, a descendant of Cain. [Gen. iv. 18—24.] He is the first person mentioned as having two wives. He probably committed murder under aggravating circumstances, for he confessed to his wives that he had slain a young man, and acknowledged his guilt to be much greater than the guilt of Cain. This is the second death we read of in the Bible, and both first and second were by violence.

LAZARUS. He was a disciple of Christ, who lived at Bethany with his two sisters, Martha and Mary. [John xi. 1.] He had often entertained the Saviour when he passed that way, and was much beloved by him. In the absence of Christ in some other part of Judea, Lazarus sickened and died. Before his death his sisters sent to Jesus, saying, "He whom thou lovest is sick." Jesus did not immediately comply with this request to visit him, but staid where he was, till the disorder had had its full effect, and destroyed the life of its victim; then he went to the house of his afflicted friends. When the sisters saw him, they each expressed their conviction that if he had been there, Lazarus would not have died. Jesus assured them that he was "the resurrection and the life," and inquired for the grave of his friend. The sisters and a large company of friends followed him to the spot. "It was a cave, and a stone lay upon it," or against the entrance to it, like the usual burying places of the

Jews, a vault cut in the rock upon the side of a hill. He directed them to take away the stone; Martha objected, supposing her brother was already corrupted, for he had been dead four days. Jesus reproved her gently for her want of faith, and when the stone was removed, "he cried with a loud voice, 'Lazarus, come forth.' And he that was dead came forth, bound hand and foot with grave clothes." And Jesus said, "Loose him and let him go." [John xi. 43.] This miracle was seen and attested by many of the most respectable Jews of Jerusalem and its vicinity: and afterwards, when Lazarus again had opportunity to entertain his Divine Master under his own roof, many Jews went thither also, that they might see the risen Lazarus and his deliverer together. [John xii. 9.] Christ uses the name *Lazarus* in one of his parables. [Luke xvi. 20.]

LEAH, the eldest daughter of Laban the Syrian. [Gen. xxix. 16.] She was married to Jacob without his consent, and of course, *we* should think, against her own wishes. But in those days, as in heathen lands now, females were but the *property* of their fathers, brothers, or husbands, to be disposed of as they thought most for their own interest. However, Jacob appears to have treated her as a wife, though he loved Rachel much more than he did Leah. Leah had more children than any of Jacob's wives—six sons and a daughter, the only daughter in the family. Leah was buried with others of Abraham's family and descendants, at Mamre, or Hebron, before Jacob went to live with Joseph in Egypt.

LEBBEUS, or THADDEUS,

one of Christ's twelve apostles. [Matt. x. 3.] He is supposed to be the same who is called Judas in Luke vi. 16., and Jude in the book written by him. [Jude 1.]

LEMUEL, writer of the last chapter of Proverbs, by some thought to be Solomon, the writer of the whole book. [Prov. xxxi. 1.]

LEVI, son of Jacob, by Leah. [Gen. xxix. 34.] Like his brother Simeon, he was fierce and cruel in his disposition, fond of gratifying his revenge, and restless till this was accomplished. When Shechem had seduced Dinah, Simeon and Levi planned and executed the malicious scheme of destroying him and all his city. They at first pretended they were willing Shechem should marry Dinah, provided he and his people would be circumcised. On the third day after they had submitted to this rite, they fell upon them suddenly and slew every male in the city, and took all their wives and daughters captive, and all their substance. The descendants of Levi were selected to be priests. Moses and Aaron were of this tribe. The priests were to have no separate portion of land assigned to them, but were to officiate in the temple, and scatter themselves about the land as teachers, and have their support from the offerings of the people.

LO-AMMI. [Hos. i. 9.] The prophet Hosea was directed to take a wicked woman for a wife, as a sign to the children of Israel, showing *their* wickedness towards God, to whom *they* were united: and he was also directed to call his children by names which signified God's displeasure with that people. Lo-ammi was one of

those names, and signified, "not my people."

LO-RUHAMA, a name signifying, "not having obtained mercy," and given to one of Hosea's children. [Hos. i. 6.] (See LO-AMMI.)

LOT. [Gen. xi. 27.] He was the nephew of Abraham, and appears to have been under his particular care; for his father, Haran, died before the family left Chaldea, and Lot went with Abraham to Canaan, instead of staying with Nahor at Haran. He continued with Abraham many years, until their property had increased so much that it became difficult for them to live so near each other. Lot then removed to the fruitful plain of the river Jordan. Here the inhabitants were notoriously wicked, and the judgments of God fell upon them. Lot had not been there long when several eastern kings made war upon the valley, and plundered it of its property and inhabitants. [Gen. xiv. 11.] Abraham heard of Lot's captivity, and went to his rescue. (See ABRAM.) But Lot did not long enjoy peace after his return. The wickedness of these cities became so great, that God determined to destroy them all. [Gen. xviii. xix.] He sent two angels, therefore, to bring away the family of Lot, that they might not perish. He had preferred keeping his great wealth and adding faster to it, to having less and enjoying the society of the pious and faithful Abraham; but now he is obliged to leave all, and fly for safety. His wife looked back as they left the valley, with regret at leaving her possessions there. The anger of God was kindled against her for her covetous-

LUC

ness of riches, and her ingratitude for the kindness he had shown her, by sending angels to deliver her; and he instantly deprived her of life, and turned her body into a pillar of salt. The cities of the plain were immediately destroyed by fire and brimstone, and the whole country adjacent sunk below its former level, and the place was covered with water. The river Jordan still flows into this stagnant lake, but is there lost, the Dead sea having no outlet. Lot and his two daughters fled to a cave in a mountain, where they each had a son by their father. One was called Moab, and the other Ammon; from them proceeded the nations of the same name. [Gen. xix. 38.] Nothing more is known of Lot.

LUCIUS, one of the teachers in the church at Antioch, who assisted in solemnly setting apart Barnabas and Saul for the work of preaching the gospel to the Gentiles. [Acts xiii. 1.]

LYS

LUKE. [Col. iv. 14.] He was not one of the twelve apostles of Christ, but a physician of respectability, who was well acquainted with every thing relative to our Saviour and to his ministry upon earth. He wrote the Gospel of St. Luke, and afterwards the Acts of the Apostles. He travelled much with Paul, and was with him on his first visit to Rome, whither he went as a prisoner. By some he is thought to have been a Greek, and by others a Syrian, and that he was converted at Antioch, from which place he commenced his travels with Paul.

LYDIA, a woman of Thyatira, who was converted under Paul's ministry, and opened her house to entertain the apostles, constraining them to partake of her hospitality. [Acts xvi. 14, 15.]

LYSANIAS, tetrarch of Abilene, a part of Judea, at the time of Christ's birth. [Luke iii. 1.]

MAC

MAACAH, one of David's wives. [2 Sam. iii. 3.] She was the daughter of Talmai, king of Geshur. Absalom was her son. Absalom had also a daughter Maacah, who married Rehoboam. [2 Chron. xi. 20.]

MAACAH, one of the kings whom the Ammonites hired to help them against David, after they had shamefully treated his ambassadors. [2 Sam. x. 6.] These kings were all conquered by David's army, under the command of Joab.

MACHIR, of Lo-debar. [2 Sam. ix. 4.] Mephibosheth, the son of Jonathan, lived with him after the death of his father, until David took him to live with himself. And

MAH

when David was driven from Jerusalem by the conspiracy of Absalom, Machir and several others met him with furniture and provisions, for the comfort and refreshment of himself and his men; for they fled with such haste that they could take nothing with them. [2 Sam. xvii. 27.]

MAHER-SHALAL-HASHBAZ, the name given to one of the sons of the prophet Isaiah, to signify to the Jews that "the riches of Damascus and the spoils of Samaria" should quickly be taken away by the Assyrians, even before the infant who received this name should learn to call its father or its mother. [Isa. viii. 4.]

MAHLAN, one of the

MAN

daughters of Zelophehad. Their father had no sons, and his daughters received portions in Canaan, that the family might not be lost. [Num. xxvi. 33.]

MAHLON, the husband of Ruth the Moabitess. [Ruth i. 2.] (See **CHILION**.)

MALACHI. [Mal. i. 1.] He is supposed to have been the last prophet under the Jewish dispensation, and that with him the prophetic office ceased until the coming of Christ, which was about four hundred years. He directed his message particularly to the priests, and reproves their sin and unfaithfulness. He foretold the coming of John the Baptist, as the messenger of Christ who should go before his face. He also calls him "Elijah the prophet." He also prophesied of Christ, "the Messenger of the Covenant;" and predicted his future reign on earth. Nothing is known of Malachi's private history; his writings only are left us.

MALCHUS, a servant of Caiaphas, the high priest who condemned Jesus. When they were apprehending him in the garden, Peter, anxious to defend his Master, drew his sword, and aiming a blow at Malchus, cut off his ear. [John xviii. 10.] Jesus told him to put back his sword, and then instantly healed the ear of Malchus.

MANAEN, a teacher in the church at Antioch, who assisted in the ordination of Paul and Barnabas for the ministry of the gospel among the Gentiles. [Acts xiii. 1.] He was "brought up with Herod the tetrarch," and hence it has been thought that he probably renounced considerable worldly advantages for the sake of Christ.

MAN

MANASSEH, the son of Joseph. [Gen. xli. 51.] He was head of one of the twelve tribes, and his descendants had their portion assigned them partly on the east side of Jordan, opposite the sea of Galilee, and in the northeastern part of the land, and partly between the Jordan and the Mediterranean, and about half way between the sea of Galilee and the Dead sea.

MANASSEH, one of the kings of Judah. [2 Chr. xxxiii.] He was twelve years old when he began to reign. He was the son of the good king Hezekiah, but in the early part of his reign he was directly the opposite of his pious father; for he seemed to endeavour to excel his predecessors in wickedness. Not contented with building altars and temples in great numbers for Baalim and the host of heaven, he even placed an idol in the temple itself. For all his wickedness, the Lord sent upon him the army of Assyria, who took him and carried him in fetters to Babylon. Here he humbled himself greatly before God; and God gave him favour in the eyes of his enemies, and he was again restored to his kingdom. He was now as active in restoring the worship of the true God as he had formerly been in destroying it; taking away the altars and images which he himself had put up, and forbidding his people to worship any other than the God of Israel. He died in peace, and was buried in the garden of his own house, after he had reigned fifty-five years; a longer reign than that of any other Jewish king. He is called *Manasses* in the New Testament. [Mat. i. 10.]

MANOAH, a man of the

2344. tribe of Dan. [Judg. xiii. 2.] He had no child for some time after his marriage; but at length an angel appeared to his wife, and told her she should have a son. He charged her to drink neither wine or strong drink, nor eat any unclean thing, for her son should be a "Nazarite unto God from the womb." She related these things to her husband, and he entreated the Lord to send the same messenger to them again, that they might inquire more particularly what they should do to the promised child. His prayer was heard, and the angel again appeared to Manoah's wife while she was in the field. She hastened to inform her husband, and they both went to meet him. After farther inquiry what they should do for the child, and receiving the same directions as before, Manoah requested the stranger to let him detain him, while he could make ready a kid for his refreshment. The angel replied, that if he prepared him a repast he should not eat of it; but if he would offer a sacrifice, he must offer it to the Lord. Manoah all this while had no idea that it was an angel with whom he was conversing, but supposed him to be a man endued with the knowledge of future events, like other Jewish prophets. He therefore asked him his name, "that when his sayings came to pass, they might do him honour." The angel replied, "Why askest thou my name, seeing it is secret?" Manoah appears not to have perfectly understood all these things; but he ran to the house and made ready a kid for a meat-offering, and offered it upon a rock unto the Lord. And when the flame went

up from the rock, (which served for an altar,) the angel ascended in it to heaven, while Manoah and his wife stood looking on with amazement. When he now saw with whom they had been conversing, even with the Angel of the Covenant, he was alarmed, and said to his wife, "We shall surely die because we have seen God." But his wife replied, that if God intended to kill them, he would not have made them such promises, or have received their offering. In due time the child was born, and this child was Samson. [Judg. xiii. 24.]

MARCUS, sister's son to Barnabas. [Col. iv. 10.] He was with Paul at Rome, and Paul says he was one of those few who were a comfort to him.

MARK, the writer of one of the four Gospels, but not one of the twelve apostles. [Acts xv. 37.] It cannot now be known whether he is the same person whom Paul calls Marcus, (see above) and whom Peter also calls "Marcus my son." It is, however, probable, that they were the same person; and some are of opinion that this Marcus, or Mark, besides being companion of Barnabas and of Peter, and sometimes of Paul, preached the gospel also in many of the northern parts of Africa. It is supposed that he wrote his Gospel after Matthew had written his, and therefore omits many things which Matthew relates. Nothing is now known of the circumstances of his death.

MARTHA, one of the sisters of Lazarus. [Luke x. 38.] She undoubtedly was a true believer in Jesus, but she showed her affection for him by busily employing herself

to make provision for his bodily wants, rather than by sitting at his feet, like her sister, to learn his will and enjoy his company. She even went so far as to ask him to send her sister to help her. He did not, however, comply with her request, but reproved her for her worldly disposition.

MARY. There are a number of females of this name spoken of in Scripture: the first and most important is the mother of Christ: she was of the royal tribe of Judah, and was betrothed, a short time before the birth of the Saviour, to Joseph, a carpenter. They were poor, but pious; and were made the recipients of the greatest honour, which relationship to persons of high rank can ever give—standing in the place of parents to the human nature of the King of kings. Mary survived her son; but whether she had any other children is not known, as other relatives besides brothers are often called “brethren” in Scripture. When on the cross, the Saviour committed her to the care of John, his beloved disciple. [John xix. 27.] This is the last the Bible says of her, except that she continued in prayer with the disciples. [Acts i. 14.]

MARY is also the name of the mother of James the less, Jude, Joses, and Simeon. She was the wife of Cleophas, and is supposed to have been the sister of Mary mentioned in the preceding article. [Matt. xxvii. 56.]

MARY MAGDALENE, also, out of whom Jesus had cast seven devils. [John xx. 1.] These women all followed Christ, and were with him at the cross, and visited the sepulchre soon after he had

risen. Mary Magdalene was the first who discovered that his body was not there; and to her the Saviour first appeared, while she stood at his tomb weeping because she supposed some one had stolen him away. As soon as the person whom she had accosted as the gardener, had made himself known to her as her Lord and Master, she hastened back to the city to communicate to the other disciples the joyful news that the Saviour had indeed risen from the dead.

MARY was the name of one of the sisters of Lazarus, and received the commendation of the Saviour that “she had chosen that good part which should not be taken away from her.” [Luke x. 42.]

MATTANIAH, the son of Josiah, king of Judah. He was made king by the king of Babylon, in the room of his nephew Jehoiachin, and his name changed to Zedekiah. [2 Kings xxiv. 17.] (See ZEDEKIAH.)

MATTHEW, one of the twelve apostles of Christ, and the writer of the first of the four Gospels. [Matt. ix. 9.] He was formerly a publican, or one who collected taxes for the Roman government. This occupation was very odious to the Jews, and no one would take it who did not prefer money to reputation. But while Matthew was sitting at his post receiving the tribute, the Saviour passed by, and only said, “Follow me;” and he arose and followed him:” left his business, and his money, and his prospects of worldly riches, and followed the despised and persecuted Jesus while he lived, and spent the remainder of his life in preaching the gospel. It is gathered from authentic records that he went with the

glad tidings of salvation to the uncivilized tribes of Parthia. By the other evangelists he is called Levi.

MATTHIAS. After the ascension of Christ, with a view to supply the place of the traitor Judas, the assembled disciples selected two of their number, Joseph and Matthias, and between these they cast lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles. This is the only time he is mentioned in the Scriptures. [Acts i. 23—26.]

MELCHISEDEK. [Gen. xiv. 18.] Few names in Scripture have excited more curiosity than this. When Abraham returned from the slaughter of the kings who had taken Lot captive, Melchisedek king of Salem came out to meet him with bread and wine, and he blessed Abraham; and Abraham paid him tithes of all he had, for Melchisedek was priest of the most high God. Paul, in writing to the Hebrews, compares him with Christ, and speaks of him as without father and without mother, &c. [Heb. vii.] Whether he meant that no account of these circumstances was transmitted to us in the Bible, or whether Melchisedek was not a human being, merely, or whether he were not the Saviour himself, has been the subject of more curiosity than benefit.

MENAHM, king of Israel. 3233. [2 Kings xv. 14.] He reigned ten years in Samaria, doing evil in the sight of the Lord, as his predecessors had done before him. He was an usurper, having no right whatever to the throne. The Assyrian army once came against him, under Pul their king; but Menahem

hired them to return, by paying to them a thousand talents of silver, (or more than a million dollars,) which he exacted from the rich Israelites. Josephus mentions Menahem as one of the generals of king Zachariah, who, hearing of the death of his master by the conspiracy of Shallum, immediately resolved to take the government from Shallum and keep it himself, and accordingly used the army he had under him to effect his purposes. His cruelties in forcing himself into power were most atrocious. He died in peace, however, and his son succeeded him.

MEPHIBOSHETH, one of the sons of Jonathan. [2 Sam. iv. 4.] He was five years old when his father and grandfather were killed; and his nurse, expecting either that the victorious Philistines or the followers of David would destroy all the house of Saul, attempted to flee with Mephibosheth in her arms, and in so doing, she fell and injured his feet, and he was lame ever after. He lived with a man of the name of Machir, from this time until David had established himself in the kingdom, when he sent for him; [2 Sam. ix. 1.] and Mephibosheth then became a member of David's family. David ever afterward took care of him for Jonathan's sake.

MERAB, the elder of Saul's daughters. [1 Sam. xiv. 49.] Saul promised to give her to David for his wife, if he would be "valiant for him and fight the Lord's battles." [1 Sam. xviii. 17.] His design was to tempt David to expose his life in fighting for him, hoping that his courage would prove fatal to him. But instead of performing his promise, Saul gave Merab to Adriel. Her five sons were afterwards given

up to the Gibeonites, to be slain for the treachery which Saul had practised upon them. [2 Sam. xxi. 8.]

MERODACH-BALADAN, or Berodach-Baladan, son of the king of Babylon. [Isa. xxxix. 1.] He sent to congratulate Hezekiah upon his recovery from a dangerous illness; and Hezekiah ostentatiously displayed before the messengers all his riches, which were afterward taken and carried to Babylon.

MESHA, king of Moab, when Jehoram was king of Israel, and Jehoshaphat king of Judah. Mesha had paid a tribute of two hundred thousand sheep, but when Ahab died, he refused to pay it to Jehoram. [2 Kings iii. 4.] So this king and Jehoshaphat went against Mesha, and conquered him, and ruined his country. To secure the assistance of his gods, he took his eldest son and offered him in sacrifice upon the wall. (See **JEHORAM** and **JEHOSHAPHAT**.)

MESHACH, one of Daniel's three companions, whom Nebuchadnezzar ordered to be thrown into the fiery furnace. His Hebrew name was Mishael. [Dan. i. 7.]

METHUSELAH, son of that Enoch who was translated to heaven. [Gen. v. 21.] He lived longer upon earth than any other person whose age is recorded—nine hundred and sixty-nine years.

MICAH, a man of mount Ephraim. [Judg. xvii. 1.] He lived about the time that Samson died. His mother had laid by eleven hundred shekels of silver, which she intended to spend in making images for her son, but they were stolen from her. Some time afterward, Micah confessed the theft, and restored the money. She then

procured her images, and Micah set them up in a house which he devoted to that purpose. Not long after a young Levite called at his house, seeking employment, and Micah engaged to pay him for his services, if he would be his priest. The bargain was made, and thus was idolatry set up in Micah's family. After this, five men passed that way, who were sent by the Danites to search their part of the land and see if there was not more of it which they could possess. [Judg. xviii. 1.] They determined upon taking the city of Laish, and accordingly the Danites assembled and marched towards that city. On the way, when they passed the house of Micah, the five men informed the company, that there was there a priest and an ephod and teraphim, and a molten image and a graven image, and they resolved at once to possess themselves of the whole. So the five men who had been there before, went into the house and took the whole, and persuaded the priest that it would be much better for him to be priest to a whole tribe than to one man alone; and as he officiated for money and not from duty, he was well pleased with the change; and they all departed for Laish. As soon as Micah could assemble his neighbours, he pursued after them, and cried to them, "Ye have taken away my gods, and what have I more?" [Judg. xviii. 24.] But they refused to restore their booty; and finding they were too strong for him, he gave up the pursuit. The Danites carried the images, &c. to Laish, which they took, and called it Dan: and there they set up these idols, and consecrated their priest, and thus esta-

blished the worship of images in public, for the first time, in Canaan. We know no more of Micah.

MICAH, the son of Imla, a prophet of the Lord in the days of Ahab. [2 Chr. xviii. 7.] When Ahab wished Jehoshaphat to go with him against the Syrians, Jehoshaphat was unwilling to go till he had inquired of some prophet besides the prophets of Baal. Ahab told him there was *one* prophet of the Lord there, but he hated him, for he was always prophesying evil of him. However, to please Jehoshaphat, he called him; and Micah at first pretended to agree with the prophets of Baal in encouraging them to go; but being adjured to tell the plain truth, he boldly told them that Ahab would be killed, and that a lying spirit was sent into the mouths of all his false prophets, to persuade him to go to his own destruction. [2 Chr. xviii. 21.] Ahab was so much offended that he sent Micah to be kept in prison till he returned in peace. This never took place; and how or when the prophet was liberated, or what became of him, is not mentioned.

MICHAL, the younger of Saul's two daughters. She loved David, and was given him for a wife. [1 Sam. xviii. 20.] She once saved David's life from the anger of her father, by pretending he was sick; and while the messengers returned to receive farther instructions from Saul, she assisted him to escape, and then laid an image in his bed, to deceive them if they came again. [1 Sam. xix. 11—18.] When David was finally victorious, and brought the ark to Jerusalem, Michal saw him dancing for joy before it, and she despised him in her heart. For this

wicked feeling, and for expressing it so scoffingly to David, she was punished by not being permitted to have any children. It seems that she adopted five of her sister Merab's children, but they were slain by the Gibeonites. [2 Sam. xxi. 8.]

MIRIAM, the sister of Moses and Aaron. When 2427. Moses was concealed by his mother by the side of the river, Miriam staid to watch him, and on receiving the permission of the Egyptian princess to procure a nurse for him, she brought his mother. [Ex. ii. 4—8.] After the miraculous passage of the Israelites through the Red sea, and the destruction of the Egyptians in its waters, Miriam led the females in songs and dances, praising God for their great deliverance. [Exod. xv. 20.] Once, while in the wilderness, she joined with her brother Aaron in speaking against Moses; [Num. xii.] and for her sin, in this particular, she was struck with leprosy. Upon the prayer of Moses she was restored: but was commanded to be shut out of the camp the usual time for purification, and the whole congregation of Israel were obliged to wait for her. She died and was buried in Kadesh. [Num. xx. 1.]

MISHAEL, a descendant of Levi, in the family of Kohath. [Ex. vi. 22.] He was cousin to Moses, and was called upon, with his brother, to carry from the camp the dead bodies of Nadab and Abihu. [Lev. x. 4.]

MISHMANNAH, one of the eleven Gadites who joined David, and who were famous for their speed in running, and other qualities for war. [1 Chr. xii. 10.]

MITHREDATH, one of

those men who united in opposing the building of Jerusalem, and who wrote to Artaxerxes, king of Persia, to procure a decree to have the work cease. Mithredath was the king's treasurer in those regions. [Ezra i. 8; iv. 7.]

MIZRAIM, one of the sons of Ham, the son of Noah. [Gen. x. 6.] He was the founder of the Egyptian empire.

MOAB, son of Lot by his daughter. [Gen. xix. 37.] He was the father of a nation who settled to the southeast of Canaan, and were conquered by the Israelites.

MORDECAI, a Jew, residing in Shushan, the palace of the Persian king. He was the cousin of Esther, who was married to Ahasuerus. [Esth. ii. 5.] He had adopted Esther for his child, and after her promotion to the throne of Persia, she obeyed him in all things as implicitly as before. His persevering refusal to honour the king's favourite, Haman, so incensed the latter, that he resolved upon the destruction of all the Jews in the land. But the king, becoming acquainted with the fact, that Mordecai had saved his life in a conspiracy against him, raised him to the highest honours, and at his and Esther's request the Jews were saved, and made the destroyers of their enemies. Subsequently Mordecai was raised to be next to Ahasuerus, "seeking the wealth of his people, and speaking peace to all his seed." [Esth. x. 3.] (See **AHASUERUS**.)

MOSES. [Ex. ii. 10.] This may be safely called the most important character in the whole Bible, the Saviour alone excepted. No more man was ever permitted to hold such frequent

and intimate and long-continued communion with God. He was the deliverer of the nation of Israel from their bondage, their leader to Canaan, their lawgiver and judge; and the *moral law*, for the government of mankind, was delivered personally to him upon mount Sinai. He was also the writer of the first five books of the Old Testament; and the book of Job is by some ascribed to his pen.—Moses was the son of Amram and Jochebed. Amram was the grandson, and Jochebed the daughter, of Levi. At this time the Israelites were increasing so rapidly in Egypt, that Pharaoh was afraid they would in time become too strong for him. To reduce their numbers, he ordered every male infant to be murdered: the females he thought would of course be obliged to marry Egyptian husbands, and the whole people would soon become incorporated with his own. His designs, however, were frustrated continually, and although many of the Hebrew children were drowned in the river, yet the nation multiplied beyond all precedent. When Moses was born, his mother kept him hid three months in her house; and when she saw she could no longer conceal him there, she made a little ark or basket of bulrushes, and covered it with pitch to keep out the water. In this she laid her infant son, and placed him among the flags or reeds beside the river. Her daughter Miriam staid within sight, to watch what should become of him.—After a while, Pharaoh's daughter came to the river to bathe, after the custom of the Egyptians. She saw the ark, and sent one of her maids to bring it to her. When she

opened it, the little infant was weeping. Her heart was touched with pity for the helpless babe, and for the people who were thus obliged to expose the lives of their children by Pharaoh's orders. She immediately resolved to save this child, and bring it up for her own, for she had no children. Miriam saw what was going on, and she came up and inquired if she should go and find a Hebrew woman to nurse the child? The princess gave her leave, and the delighted girl ran and brought her mother, who took her child and nursed it, till he was removed from the parental dwelling to the palace. [Ex. ii 8.] The princess called him Moses, which signifies, "saved from the water." The child grew in stature and wisdom, and commanded the admiration of all who saw him. As he grew up, he was instructed "in all the wisdom of the Egyptians;" and at that time they were by far the most learned people upon earth. When he was grown, being about forty years of age, he went to examine into the condition of his brethren; and, seeing an Egyptian oppress one of the Hebrews, he slew him and hid him in the sand. [Exod. ii 11.] The next day he reprov'd two of his own nation who were contending, when he found by their reply that the deed of yesterday was known, and that his life was sought. He therefore fled away to Midian, on the eastern side of the Red sea, where he lived forty years in the peaceful and humble employment of tending the flocks of Jethro, the priest of Midian. He also married Zipporah, one of Jethro's daughters, and by her he had two sons. [ii. 21.] In this retirement, which lasted

forty years, the Lord prepared him for the important work which he had designed for him.

The four hundred and thirty years foretold to Abram had now expired, and the time was come for the Jews to depart from the land of their servitude to their long promised possession. Moses was fitted by his long residence and acquaintance at court, and by his superior education there, to take the lead in this expedition. His age also, (being eighty years,) would give weight and influence to his advice. His people were oppressed to the height of endurance; and Providence seemed to have left nothing undone which was necessary to the accomplishment of this great undertaking. Moses was

2513. first directed to this work while he was watching his flocks near mount Horeb. [iii. 1.] He saw a bush which seemed to be all on fire, and yet it did not consume. As he approached nearer to examine, a voice called to him out of the bush. Here he had a conference with the Almighty, in which he was directed to go to Pharaoh, and tell him to let the people go from his land to their own; and several "signs" were given him, which he should do before his people, to convince them that he was sent by Jehovah to deliver them. Moses made many objections to this enterprise; and the Lord was angry with him for his backwardness to duty; [iv. 11.] but he condescended to give him his brother Aaron for his assistant. Moses then set out for Egypt with his family. On the way he circumcised his two children, (for he had hitherto neglected it,) and considering the exposures they

would meet in Egypt, he concluded to send them back to Jethro, till he should be better able to take care of them. Being now freed from personal cares, he bent his mind towards delivering his people. He was met on the way by his brother Aaron, and when arrived in Egypt, they assembled the elders of the children of Israel, and convinced them of their divine appointment, by performing the signs which he had been taught. [iv. 31.] They then went to Pharaoh and delivered the message of God to him. [v. 1.] Pharaoh refused to comply, but increased the tasks of the Israelites. And when the command was renewed, and signs and miracles were wrought before him, he called in his magicians, and they like Moses threw down their rods, and they became serpents; [vii. 11.] and therefore Pharaoh thought that it was all done by enchantment, and that Moses was a deceiver, although Moses' rod ate up the rods of the magicians. Moses was then directed to go the third time to Pharaoh, and lift his rod over the waters, and they should become blood. He did so; but the magicians also did so, and were permitted to succeed: and again Pharaoh's heart was hardened, and he refused to let the people go. The next judgment was a multitude of frogs, which penetrated into every part of their dwellings. The magicians did this also; and again Pharaoh refused to let Israel go, although he at first, for a short time consented. The next judgment was, countless millions of lice; the dust of the earth became lice in man and in beast. Pharaoh entreated Moses to pray that this evil might be taken from him, and he would

let them go. The magicians, too, acknowledged it to be the work of God, for they could not do it. But as soon as it was removed, he again refused; and he continued this changing course through the succeeding judgments of the flies, the sickness of the cattle, the boils upon man and beast, the hailstorm, the locusts, and the "darkness which might be felt." But in Goshen, the dwelling-place of the Hebrews, they had none of these plagues. The last judgment, however, brought Pharaoh to consent to their departure; and this was, the death of every first-born, both man and beast, throughout the land. It was in connexion with this memorable event, that the passover was instituted. He then almost drove
2513. out the people; and they left Egypt under the guidance of Moses, an army of six hundred thousand effective men, besides the old, and women and children. Pharaoh again repented after they were gone, and pursued after them; but his whole army perished in the Red sea, while the company of Moses were miraculously enabled to go over on dry ground. [xiv] Moses carried with him the bones of Joseph, to be deposited in the promised land. [xiii. 19.] The people also took away much riches from Egypt; so that the Israelites were completely delivered, as it had been promised them; and the Egyptians were completely disabled from again distressing them. But the Israelites soon and often contended against Moses, because they met with difficulties in the way; but he continued to bear their complaints with meekness, and carried all their troubles to the Lord,

from whom he always found relief. Soon after their passage over the Red sea, they complained for want of bread, and manna came down from heaven; they wanted meat, and quails were sent around their camp; [xvi. 13. 15.] they were in want of water, [xvii. 1.] and Moses was commanded to smite a rock, and there flowed for them a stream. Then the Amalekites came and fought against them; [xvii. 8.] and Moses went up to the top of a hill, and held up the rod with which he had performed such wonders in Egypt; and while he held up his rod and his hands, Israel prevailed; but when fatigue overcame him, and he let them down, Amalek prevailed: so Aaron and Hur held them up for him, and the Israelites gained a complete victory. Then Jethro brought Zipporah and the children to Moses, and gave him prudent advice with regard to the administration of justice among his people, which Moses followed as the wise counsel of a father. [xviii.] In the third month after their departure from Egypt, they came to Sinai. This was far out of the direct route to Canaan; but Moses led them as the Lord directed, by the pillar of a cloud which went before them by day, and the pillar of fire by night. It was from mount Sinai that the ten commandments were given to Moses, engraven upon two tables of stone; and also a great variety of laws for the Jews only. [xx.] When he returned from the top of the mount with the tables, he found his people worshipping a golden calf which they had made. His astonishment and vexation were so great, that he cast down the tables and

broke them; as though the covenant between God and his people were now at an end. After he had destroyed the calf, and restored order in the camp, he once more returned to the mount, and interceded for his people, offering his own life for their ransom, if God would but spare them, and not let the heathen say, they were brought into the wilderness to be destroyed. God graciously heard his prayer, and accepted his petitions to pardon the people. He also gave Moses a view of his glory in some degree, though he did not grant his request to show Himself to him in all his majesty, for no human being could see such glory and live. Moses, however, was permitted to converse with God freely, as though he saw his face, and as a man would converse with his friend. [xxxiv.] The commandments were also again written for him; and at each of these times he was forty days alone upon mount Sinai. [xxxiv. 28.] Besides many laws and ceremonies, which were given him, he was also shown the pattern of a tabernacle, and was directed to make one exactly like it, for a place in which God would appear to him, and where he might be worshipped. [xxv. 8, 9.] Some time after they left Sinai; and after many murmurings and provocations, which were visited with awful judgments upon the people, Moses himself lost his patience with this rebellious nation, and with it, for a moment, he lost his faith in God. They were in want of water, and he was commanded again to *speak* to a rock; he did it with impatience, and with a feeling as if he must help them if they were helped at all; not believing

that God would again appear for them. [Num. xx. 10—12.] For this transgression he was forbidden the privilege of setting his own feet upon the promised land. This is the only time that his conduct is censured after he left Egypt. But he occupied an exalted station, and he had been favoured with unparalleled advantages for knowing the power and holiness and goodness of God: and distrust and impatience were in him a great sin, and a very mischievous example. From this place, the desert of Zin, they proceeded sometimes in one direction and sometimes in another, until they had been attacked by nearly or quite all the neighbouring kings, and had conquered them, and had thus executed the judgments of God upon those idolatrous nations; and also till all except two, (Caleb and Joshua,) who were over twenty years old when they left Egypt, were dead. Of these, Moses was the last. They had come very near Jordan, opposite the city of Jericho: there he delivered to them his last advice, and recapitulated to them the principal events of their late journeyings. [Deut. i—iii.] He also

repeated the law to them, together with the threatenings of God against sin, and his promises to them if they were obedient. He appointed Joshua his successor, and enforced obedience to him, and concluded the whole by bestowing upon them his last blessing. [Deut. xxxiii.] He then went, as he was directed, to the top of Pisgah, or Nebo, from whence the Lord enabled him to take a view of the whole land of Palestine, from north to south, and from the east, where he stood, to the Mediterranean sea on the west. [Deut. xxxiv. 1—3.] And when he had viewed with his bodily eyes this goodly land, which his brethren and his descendants were to possess, he laid down his earthly tabernacle, grown old in the service of his people and his God. But though one hundred and twenty years old, it was not worn out; for "his eye was not dim, nor his natural force abated." [Deut. xxxiv. 7.] He laid it down, according to the word of the Lord; and the Lord buried him in a valley of Moab; and "no man knoweth of his sepulchre unto this day."

NAA

NAAMAN, captain of the Syrian army in the days of Elisha. [2 Kings v. 1.] He was afflicted with the leprosy, but was cured by washing in Jordan, at the command of the prophet Elisha. (See ELISHA and GHAZI.)

NAASHON, a Levite, the son of Aminadab. [Ex. vi. 23.] He was brother to Aaron's wife, and grandfather to Boaz, the husband of Ruth. He was the first of the priests who offered an offering to conse-

NAB

crate the altar for the service of the sanctuary. [Num. vii. 12.] His offering, like that of each of the other princes of the tribes, consisted of gold and silver vessels, fine flour, oil, and incense, and a number of animals for sacrifices. In the genealogy of Christ, given by Matthew, he is called Naasson.

NABAL, a rich man who lived in Maon, and had great possessions in flocks in Carmel. [1 Sam. xxv. 3.] His

wife's name was Abigail. After Nabal's death, she married David. (For Nabal's character, see ABIGAIL.)

NABOTH, a man of the city of Jezreel. [1 Kings xxi. 1.] He owned a vineyard which Ahab coveted, but he refused to sell "the inheritance of his fathers;" and this refusal so mortified Ahab, that he fell sick. So Jezebel, the wicked wife of Ahab, took the business into her hands. She hired men to accuse Naboth of blasphemy against God and the king. These men, although they were elders and nobles of the city, were willing to assist her in her wickedness, and they did as she commanded; "and proclaimed a fast, and set Naboth on high," and accused, and condemned, and stoned him to death; and then communicated the intelligence of their proceedings to Jezebel. "Now," said she to Ahab, "arise and take possession."

NACHON. He owned a threshing-floor near the road upon which David travelled with the ark, when he brought it from Gibeah, and near which Uzzah was slain. [2 Sam. vi. 6.] (See UZZAH.)

NADAB, the oldest son of Aaron. He and his brother were slain by fire from the Lord, for offering strange fire in their censers. [Lev. x. 1.] (See ABIHU.)

NADAB, the son of Jeroboam, king of Israel. [1 Kings xv. 25.] He succeeded his father in the throne, and in his iniquities; but he had reigned only one year, when Baasha, the son of Ahijah, of the house of Issachar, conspired against him and slew him, and reigned in his stead.

NAHASH, the Ammonite.

2909. [1 Sam. xi. 1.] Soon after Samuel had anoint-

ed Saul to be king over Israel, Nahash came against the city of Jabesh and besieged it; and as they were too strong for the city, its inhabitants saw no other way but to submit. But when they found that the conditions were, that they should let the Ammonites put out every person's right eye, they asked for seven days' time to consider. During this time they sent to Gibeah, to see if they could have help. Saul had not yet assumed any of the ensigns or duties of royalty; and he was just returning from his daily labour at the plough, when he heard the tidings. The Spirit of God immediately came upon him, and he felt prepared to assist his people. He cut a yoke of oxen in pieces, and sent them into all Israel, saying, "Thus shall it be done to his oxen who refuses to come to the assistance of Jabesh-gilead." And all the people followed him; and he fought with Nahash, and gained so complete a victory that no two of his men were left together. [1 Sam. xi. 11.] Nahash himself, however, seems not to have been killed, but to have continued an enemy to Saul, and to have espoused the cause of David against him; for after David was established in the kingdom, he sent messengers to Hanun, the son of Nahash, to console him after his father's death; and Hanun treated them very unjustly. [2 Sam. x. 2.]

NAHOR, Abraham's brother. [Gen. xi. 26.] He married Milcah, the daughter of his deceased brother Haran. He left Chalden with his father, Terah, at the same time that Abraham did; but he went no farther towards Canaan than Haran, in Mesopotamia. His family lived there;

and Abram sent thither for a wife for Isaac; and Jacob followed his father's example. Leah and Rachel were granddaughters to Bethuel, the son of Nahor. After Jacob left Haran, we hear no more from Nahor's family, and they probably soon became incorporated with the heathen families around them.

NAHUM, one of the Jewish prophets. [Nah. i. 1.] 3294. It is probable he wrote his short prophecy about the time of, or a little before, the invasion of Judea by Sennacherib's army. Nineveh was then the largest and most powerful city in the known world. It was enclosed with walls one hundred feet high, and of immense thickness, and defended by towers two hundred feet in height, and proportionably strong. Little could it be supposed, that this proud city should be so soon destroyed: and yet the Babylonians conquered it, and drew away its inhabitants, its trade, and its riches; and it continued to decay, until, in a few hundred years, it became impossible to tell where it stood. So exactly were Nahum's predictions fulfilled. The private history of this prophet is unknown.

NAOMI, the wife of Elimelech, who went into Moab in a time of famine, and died there. [Ruth i. 2.] Naomi returned with Ruth her daughter-in-law, and lived with her.

NAPHTALI, Jacob's son by Bilhah, Rachel's maid. [Gen. xxx. 8.] His tribe had their portion in the north part of Canaan, between Asher on the west and Manasseh on the east.

NATHAN, one of the sons of king David. [2 Sam. v. 14.] Mary, the mother of the Saviour, was descended from Da-

vid in the family of *Nathan*, while Joseph was of the family of David's son *Solomon*. [Luke iii. 21.]

NATHAN, a prophet in the days of David. [2 Sam. vii. 4.] When David wished to build a house for God, Nathan was sent to promise him many blessings, but to forbid his building the house, because he had been a man of war from his youth; and God would have it erected by a king whose hands were free from bloodshed. Afterward, when David sinned in the case of Uriah, Nathan was sent with threatenings of judgments. He first brought the king to condemn himself, by relating the story of the rich man who took the poor man's lamb; and when he had thus gained his point, he solemnly declared to him, "Thou art the man." [2 Sam. xii.]

NATHANAEL. [John i. 45.] When Philip became convinced that Jesus was the Christ, he told Nathanael. At first he was not inclined to believe that any good thing could come out of Nazareth; but as he was going to examine for himself, Jesus told him he had seen him under the fig-tree. Probably this was a place of retirement, where he knew no human eye could see him; and he was by this convinced that Jesus was divine. Jesus called him an Israelite in whom there was no guile. It is probable that Nathanael is the same as Bartholomew, one of the twelve apostles, mentioned Matt. x. 3.

NEBUCHADNEZZAR, king of Babylon. [2 Kings xxiv. 1.] He was general of his father's army, and in that capacity he conquered Necho, king of Egypt, and then entered Syria and that part of Canaan be-

longing to Israel, and subdued them again to his father, from whom they had revolted. He then went into Judea, took Jerusalem, and put Jehoiakim in chains to carry him to Babylon, but afterwards he permitted him to take his throne again; but he took immense riches, and multitudes of captives, among whom were Daniel and his companions. At this time he heard of the death of his father, and he hastened back the shortest way to Babylon, to receive the king-

3398. dom, leaving his generals to come after with the captives and the spoil. After he had reigned two years, he had the dream of the "stone cut out of the mountain without hands," which Daniel interpreted; for which he raised Daniel to great power and dignity. [Dan. ii.] Soon after this, Jehoiakim again revolted, and Nebuchadnezzar's generals marched against him, carrying desolation through the land; and Nebuchadnezzar himself soon followed; and although Jehoiakim was dead, and Jechonias was now on the throne, yet he took Jerusalem and plundered it of its riches, carried Jechonias and his family to Babylon, and made Zedekiah king in his stead. Zedekiah soon revolted, and Nebuchadnezzar again marched to Judea. Pharaoh undertook to help Zedekiah; but the king of Babylon defeated him, and then returned

3415. and destroyed Jerusalem, killing Zedekiah's two sons before his eyes, and then putting out Zedekiah's eyes, he carried him blind to Babylon. [2 Kings xxv.] Here he caused the golden image to be made, ninety feet high, and commanded all men to wor-

ship it: and it was for refusing compliance with this command, that Daniel's three friends were cast into the fiery furnace. [Dan. iii.] (See **ABEDNEGO**.)

Some years after the taking 3419. of Jerusalem, he marched against Tyre, called "the daughter of Sidon," [Isa. xxiii. 12.] because it was founded by the Sidonians. Here his troops suffered incredible hardships for thirteen years; [Ezek. xxix. 18.] and when at last they took the city, they found nothing to reward their labour; for the Tyrians had removed their effects to an island, where they built a city with the ruins of the old one, which soon surpassed it in magnificence. To reward his troops, therefore, Nebuchadnezzar marched into Egypt and conquered it, giving it up to his soldiers to be plundered. [Ezek. xxix. 19.] He then returned, and spent his time in enlarging and decorating Babylon with superb temples, gardens, and palaces. In the midst of these employments, he had the dream of the tree which was cut down by the command of "a holy one from heaven;" [Dan. iv.] and which Daniel interpreted to mean Nebuchadnezzar himself; that he should be driven from men, and have his dwelling among the beasts of the earth, "until his hair should be grown like eagles' feathers, and his nails be like birds' claws," and till he should know that the *Most High*, and not himself, ruled in the kingdoms of the earth. All this was fulfilled: he lost his reason, and wandered about the fields, eating grass as oxen for seven years. Then

3441. his reason was restored, and his throne like wise; and he appeared to be

a sincere worshipper of the God of heaven. One year after this he died.

NEBUSHASBAN, one of the officers of Nebuchadnezzar, by whose direction Jeremiah was taken out of the prison into which Zedekiah had thrown him. [Jer. xxxix. 13.]

NEBUZARADAN, captain of Nebuchadnezzar's forces in Judea. [2 Kings xxv. 8.] He appears to have been left there to put the finishing stroke to the destruction of Jerusalem, burning the temple and the palaces, and demolishing the walls, and taking away every thing and every body he could find, that was worth carrying away. [Jer. xxxix. 9.]

NECHO, king of Egypt. In Scripture he is called Pharaoh-necho; in other histories he is called Nechao. The Babylonians had become so formidable that he thought it best to check them, lest they should next invade his territories, and accordingly marched

3394. against them. Josiah, king of Judah, fearing the evil consequences of having so numerous an army pass through his little dominions, and being as jealous of the Egyptians as they were of the Babylonians, marched out to oppose his progress; but he was defeated and slain. [2 Chr. xxxv. 20—27.] Necho then proceeded against the Babylonians, and conquered them. On his way back, he found that Jehoahaz had taken his father's place on the throne of Judah; but as this was done without consulting him, he sent for him to meet him at Riblah, where he put him in chains, and sent him to Egypt. Then going to Jerusalem, he gave the throne to Eliakim, whom he called Jehoiakim, imposed a heavy tribute upon

the land, and returned in triumph to Egypt. The king of Babylon, finding that since the victory of Necho, Syria and Palestine no longer paid homage to him, sent Nebuchadnezzar his son to re-conquer them. He did this, and also conquered Necho's army, and recovered all the places he had taken from him. Thus Necho was left in the same situation in which he was when he be-

3404. gan to reign. He died seven years after this defeat.

NEHEMIAH, one of the Levites who was in 3558. Babylon, but raised to the office of cup-bearer to the king. [Neh. i. 1. 11.] On a certain time a man arrived at Shushan from Jerusalem, and Nehemiah inquired respecting the city. He was told of its ruined state, and of the desolate condition of the temple. His heart was distressed with this relation, and his tears flowed freely for the destruction of the holy city. When he next appeared before the king, his countenance told his grief, and the king inquired its cause. Nehemiah, though he feared the consequences, did not dissemble, but told the whole truth. So far from being displeased with his sorrow, the king gave him permission to go and repair the temple, and directed his officers there to help him in the work. So Nehemiah went to Jerusalem, where he remained twelve years, with the authority of governor, superintending the building of the temple and the city. The Samaritans endeavoured to prevent him by every artifice they dared to use; and many of the Jews who had remained in the land, had intermarried with them, and also united with them in opposing the work.

But "the good hand of his God was upon him," and he succeeded in putting the temple into such a state that it could be used, and in establishing the regular worship of God in it, according to the law. He also influenced those Jews who came with Ezra, and who had taken "strange wives," to separate from them; and he drew up a covenant which many of them signed and sealed, to walk in all the ordinances and commandments of the Lord. He also reformed many abuses among the people, and put a stop to the profanation of the Sabbath. After exerting himself incessantly in this good work, for twelve years, he returned to the king, who again gave him permission to return to Jerusalem; [Neh. xiii. 6.] and it was at his second visit that he reformed most of the abuses spoken of above, and which had crept in in his absence. For all his services he received no pay, refusing to take the salary of a governor, because it was paid by the people, and he would not burden them by such a tax. In addition to this, he supplied great numbers of the Jews from his own table. To arrange this account with that of Ezra, it must be recollected, that Ezra obtained his commission to take as many of the Jews as would accompany him, and return and build the temple, thirteen years before Nehemiah received his; and that on account of the opposition of the Samaritans, the work progressed so slowly that all this labour was still left for Nehemiah; and that even Ezra's commission was nearly eighty years later than the decree of Cyrus which was obtained by Daniel, and which ended the seventy years' cap-

tivity, by giving liberty to all the Jews in his dominions to go where they pleased. So that Ezra, Nehemiah, and others, could not be called *captives*, but were Jews residing in the Persian empire, labouring or trading, &c. on their own account. Many of them, therefore, like Nehemiah, were rich.

With the history of Nehemiah ends the inspired history of the Jews; (the book of Esther is placed after, but its date is earlier;) and with Malachi, who was cotemporary with him, ends the prophetic office, until the coming of John the Baptist, of whom Malachi so plainly speaks—a period of about four hundred years.

NICODEMUS, a Pharisee, and a ruler among the Jews. [John iii. 1.] He went to Jesus privately by night, to inquire of his doctrine, acknowledging him as a teacher sent from God. Jesus at once declared to him, that "unless a man be born again, he cannot see the kingdom of God." Nicodemus did not in the least understand the nature of the new birth, and expressed his ignorance of the subject: this gave opportunity for Jesus to explain to him the work of regeneration. Nicodemus seems to have become a disciple; for after Christ's crucifixion, he assisted Joseph of Arimathea in burying the body, expending upon it a hundred pounds of precious spices. [John xix. 39.]

NOAH, the son of Lamech, 1056. and the ninth person in direct descent from Adam. [Gen. v. 29.] The world had become very corrupt, and God determined to destroy all but Noah and his family by a flood. He directed this pious man, therefore, to give them warning dur-

NOA

ing one hundred and twenty years; and to build for his own preservation an ark sufficient to contain himself, his wife, his three sons and their wives, and seven of every kind of "clean beasts," and two of every kind of "unclean beasts," with provisions for the whole for a long time. The ark was to be about five hundred feet long, one hundred broad, and fifty feet high. When all were safely housed in this ark, it began to rain,

1650. and as the floods rose higher and higher, the wicked world who had hitherto despised Noah's counsels, now flocked to him for admission; but it was now too late, for the door was shut—God himself had closed it. And the whole earth was one unbroken waste of waters; every mountain was covered, and every living thing perished. Noah and his family were in

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the ark a little more than a year. When the waters began to abate, he sent out a dove, but she found no rest for the sole of her foot, and returned. A week afterwards he sent her again, and she returned with an olive leaf. Another week elapsed, and he sent her once more, but she returned not again. Noah, however, did not venture out until God commanded him. Then all that had gone into the ark, left it, safe and well; not one of all the mixed multitude had died, nor had they increased in number. Noah was at this time six hundred years old, and his sons about one hundred; and he lived 2006. three hundred and fifty years after the deluge.

We read once of his making himself drunk by using wine too freely; beside this, there is no outward act of transgression recorded against him.

OBA

OBADIAH. [Ob. 1.] This name is very common in the Scriptures, and signifies, "servant of the Lord." The prophet Obadiah was probably cotemporary with Jeremiah. His book is the shortest in the Old Testament, consisting (like that of Jude in the New Testament) of but one chapter, and relates to the destruction of Edom, and the future prosperity of the Jews.

OBADIAH, the principal servant in Ahab's family, called the "governor of his house." [1 Kings xviii. 3.] He "feared the Lord greatly;" and when Jezebel, Ahab's wife, undertook to extirpate all the prophets of the Lord, Obadiah hid one hundred of them in two caves, and supplied them with necessities,

OBE

until they could escape with safety. When Elijah was sent to tell Ahab there should be rain, he met Obadiah, and desired him to tell Ahab that Elijah was there. (See ELIJAH.)

OBED, the son born to Ruth after her marriage with Boaz. [Ruth iv. 17.] He was the grandfather of David, and one of the ancestors of the Saviour.

OBED-EDOM, the Gittite. 2959. The ark of the Lord, after being captured by the Philistines, in the days of Eli, was frequently removed from one place to another, till at length it was received into the house of Obed-edom, from whence David carried it to Jerusalem. It remained three months in the house of Obed-edom, and "the Lord

blessed the house of Obededom, and all that he had." [2 Sam. vi. 12.]

ODED, a prophet in the early part of Asa's reign. In connexion with his son Azariah, he encouraged Asa to restore the worship of the true God. [2 Chron. xv. 1—8.]

ODED, a prophet who lived in Samaria, in the reign of Pekah. [2 Chron. xxviii. 9.] The people of Judah under Ahaz, had become very corrupt, and the Lord suffered Israel to prevail against them. Pekah marched against them, and slew in one day one hundred and twenty thousand, and carried captive two hundred thousand women and children, and immense spoil. When they came with these trophies of victory to the gates of Samaria, the prophet Oded went out to them, and told them that they had no right to take their brethren for slaves; that Judah was suffered to be thus punished for their sins; and that they too were deeply involved in guilt, and if they persisted in adding this sin to their other transgressions, the Lord would punish them as he had punished their brethren. His arguments convinced the whole army, and they left the captives and the spoil before the gates, and several men, heads of the children of Ephraim, clothed the naked and fed the hungry from the plunder: and they then sent back the whole multitude, (carrying all the weak and feeble as far as Jericho, on the western bank of Jordan,) and delivered them to their friends and their homes. [2 Chron. xxviii. 15.] This is perhaps an unparalleled occurrence in history.

OG, king of Bashan. [Num. xxi. 33.] When the Israelites were on their way from Egypt

to Canaan, they were attacked by several kings to whom they had given no provocation except passing by their territories. Among these was Og; but he, like all the others, was conquered and slain, and his country occupied by the victorious Israelites.

OMRI. He was captain of 3052. the army of Elah, king of Israel. Being at the siege of Gibbethon, and hearing that his master was assassinated by Zimri, who had usurped the kingdom, he raised the siege, and the army proclaiming him king, they marched to Tirzah, against Zimri, who, to avoid falling into the hands of his enemy, shut himself up in the palace, and burnt it over his head. [1 Kings xvi. 18.] Then his party chose Tibni for their leader; but Omri was too strong for them, and gained possession of the throne, which he held twelve years, and was succeeded by his son Ahab, so well known in Jewish history for his wickedness. It was Omri who bought the hill of Samaria, on which he built the city of Samaria, and made it the capital of the land of Israel. [1 Kings xvi. 24.]

ONAN, the second son of Judah. [Gen. xxxviii. 4.] Er, the eldest son, was married, but being "wicked in the sight of the Lord," he was cut off in early life, before he had any children. Judah then wished Onan to marry the widow of Er; but Onan knew that if he had children, they would, according to the custom of the times, be considered as his brother's posterity, he determined to prevent it; and for his guilty conduct in this affair, he also was destroyed.

ONESIMUS, a servant of Philemon, who had run away

from his master and gone to Rome, where he heard the gospel preached by Paul, became a true convert to Christianity, and returned to Philemon, carrying with him the Epistle to Philemon, and that to the Colossians. [Philem. 10. Col. iv. 9.]

ONESIPHORUS, an Asiatic Christian who visited Rome while Paul was there as a prisoner, and sought him out, and supplied his wants. [2 Tim. i. 16.]

OREB, one of the princes of Midian, who was taken and slain by the men of Ephraim, in the days of Gideon. [Judg. vii. 25.]

ORPAH, a Moabitess who

was married to one of the sons of Naomi, but did not, like Ruth, return with her mother-in-law to the land of Israel. [Ruth i. 4.] (See RUTH.)

OSHEA. He was called by Moses, Jehoshua, or Joshua. [Num. xiii. 8. 16.] (See JOSHUA.)

OTHNIEL, the son of Kenaz, Caleb's younger brother. Caleb gave him his daughter Achsah to wife, as a reward for his valour in conquering Kirjath-sepher. [Judg. i. 13.] Afterwards he became a judge of Israel, and delivered them from the hand of Chushan-rishathaim, their enemy: and the land rested under him forty years. [iii. 9, 10.]

PAU

PAU

PAGIEL, the man selected from the tribe of Asher to assist in numbering the Israelites. [Num. i. 13.]

PASHUR, one of Zedekiah's princes, who accused Jeremiah of weakening the hands of the people; [Jer. xxxviii. 1.] and for this alleged offence, Jeremiah was thrown into a dungeon.

PAUL. Few characters in sacred history have more importance attached to them than that of Paul. Like Moses, the writer of several books of the Old Testament, Paul was the writer of many books of the New Testament, no less than fourteen being from his pen, and these composing a great proportion of the doctrinal part of the gospel dispensation. In the occasional sketches which he gives us of his own history, everything is thrown entirely into the back ground, except what refers directly to the great work of his life, *preaching the gospel*. Of course we know little of the circumstances of

his birth or early life. So much as this, however, we know of him. He was a native of the city of Tarsus, on the northern shore or near the eastern extremity of the Mediterranean sea. In his youth he learned the trade of tent-making: for it was the custom of the Jews, whatever their rank, to learn some useful art, which might furnish them with the means of subsistence in case of necessity—a rule well worth adopting by every nation. After Paul had thus provided for future emergencies, he applied himself to the study of the law, under Gamaliel, one of the ablest teachers of the nation, and a member of the Jewish sanhedrim. When Stephen was stoned to death for proclaiming the truths of the gospel, his executioners laid their clothes (or their loose upper garments) at the feet of Paul, who was then called Saul. This is the first time he is mentioned in the Scriptures, and shows him to have been

instrumental in the death of the first Christian martyr. He professed himself a strict Pharisee; and in that spirit, filled with self-righteousness, and zeal for forms and ceremonies, he carried on a bitter persecution against the followers of Him who came to teach humility, and who had abolished those forms which constituted the ceremonial law. To be a disciple of Christ, was a crime sufficient to rouse the persecuting spirit of Saul; and he made it his business to go about with commissions from the magistrates, to bind and imprison, and put to death all who should be found guilty of believing in Christ. On one of these journeys, as he came near Damascus, a light suddenly shone around him, above the brightness of the sun, and he fell to the ground entirely blind; [Acts xxii.] and a voice said to him, "Saul, Saul, why persecutest thou me?" Saul answered, "Who art thou, Lord?" And he said, "I am Jesus, whom thou persecutest." He then directed him to proceed to Damascus, where he should be told what to do. He accordingly went into the city, where he continued three days without food, or drink, or sight. In the mean time God told Ananias, a Christian of Damascus, to go to Paul, lay his hands on him, that he might receive his sight, and inform him of God's purposes with him. Ananias did so, "and there fell from his eyes as it had been scales," and he received his sight: he arose and was baptized, and became at once a defender of the faith he had once destroyed. He first preached "Christ crucified" to the inhabitants of Damascus; he then went into Arabia, where he spent

some time, and after three years, he went to Jerusalem, [Gal. i. 15.] escaping from Damascus out of the hands of the enemies of the gospel, who sought to kill him. In Jerusalem, the brethren, like those at Damascus, were at first afraid of him; but Barnabas, who had become acquainted with his conversion and its fruits, explained it to them, and they then received him joyfully. But he was not suffered to live long in peace here; for a tumult was soon raised against him, and he was obliged to flee to Cæsarea, and from thence to Tarsus, his native city. While Saul was at Tarsus, the church at Jerusalem sent Barnabas to strengthen the infant church in the great city of Antioch; and Barnabas was the instrument of bringing Saul thither, where both preached a year to a flourishing church; and here the disciples were first called *Christians*. From Antioch, Saul and Barnabas visited Jerusalem for the purpose of carrying a donation from the Antiochians to the poor Christians who were suffering from a severe famine in the land of Judea. After their return, the "Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." And these two were accordingly ordained, after fasting and prayer, by the laying on of hands, to preach the everlasting gospel to the Gentiles; and from this time Saul is called Paul. These apostles then went forth together, directing their course first to the island of Cyprus, on which were a multitude of Jews. They traversed the island from east to west, executing their divine commission, and then proceeded northwestwardly to Perga, on

the northern shore of the Mediterranean, and thence some distance north to Antioch, in Pisidia. Here, after preaching first to the Jews, as was their custom, and then to the Gentiles, a persecution was raised against them, and they went eastwardly to Iconium. Here a great multitude believed; but others went about to stone the apostles, who therefore left and went to Derbe and Lystra, where Paul cured a man who had been a cripple from his birth. This drew the attention of the multitude, who thought the gods had come down to them. They called Barnabas, Jupiter, and Paul, Mercury; and would have offered sacrifices unto them if the apostles had not prevented them. But the Jews at Antioch and Iconium were not contented to have these zealous preachers so near them; so they went to Lystra, and having persuaded the people, they seized Paul, stoned him, and drew him out of the city, leaving him as they thought dead. However, he revived and rose up, to the great joy of his friends, and the next day went with Barnabas to Derbe, and then back to Lystra, and thence to other cities which they had visited before, ordaining elders in every church. They then returned to Antioch, in Syria, from whence they had set out. While they were here, a great dispute agitated the church. Certain men had come down from Judea, and taught that circumcision was still necessary. This caused so much trouble, that it was thought advisable to send Paul and Barnabas, with some of the elders, to Jerusalem, to consult with the brethren there. Having settled the question, they returned to Antioch, taking

with them Silas, who was also called Silvanus. [2 Cor. i. 19.] After preaching some time there, Paul proposed again to visit the churches they had planted. Barnabas wished to take Mark; but as he had once before left them on account of threatening dangers, Paul preferred Silas. Barnabas and Mark, therefore, went together to Cyprus, while Paul and Silas went to Cilicia, and thence to Derbe and the other cities in that region, and then they proceeded north and west to Troas, and thence to the northern shore of the Egean sea. They were now entering Greece, the seat of learning and refinement. The first place at which they made any stay was Philippi. Here they found a young woman, who was possessed of some evil spirit. She was employed by some influential men to carry on the business of divination for their pecuniary advantage. Paul, by the power of God which was committed to him, cast the evil spirit out of her. This so much enraged her masters, that they caused the apostles to be apprehended and thrown into prison, with their feet made fast in the stocks. At midnight the jailer heard them praying and singing praises. At the same time an earthquake opened all the prison doors, and loosed every one's bonds. Supposing the prisoners had escaped, the jailer drew his sword to kill himself, but Paul called to him that they were all safe. He was seized with conviction, and immediately fell down before them, saying, "Sirs, what must I do to be saved?" "Believe on the Lord Jesus Christ," was the ready answer. He then took them to his own house, washed the

wounds and stripes they had received from their enemies, and was baptized with all his house. The next morning the magistrates sent orders to have the prisoners released; but Paul said they had broken the laws by thus imprisoning them uncondemned, being Romans; now, it was due to them that they should come in person and deliver them. The rulers of the city, fearing the power of Rome more than the law of God, dared not refuse; and thus they were honourably dismissed. Leaving Philippi, they went to Thessalonica. They next proceeded to Berea, and thence to Athens. This city was celebrated as the seat of learning, and the residence of the greatest philosophers; but Paul likewise found it full of idolatry. After an interesting visit there, he went to Corinth, where he remained more than eighteen months, and then returned to Asia: and having visited a number of the churches, he abode a considerable time at Ephesus. Here there was a violent tumult made against him, the whole city being collected, some crying one thing and some another, and the greater part knowing not wherefore they were come together. They were at length appeased by the prudent advice of the town clerk, and the apostles delivered from their danger. Soon after the apostle went to Jerusalem. Here he became involved in a difficulty about the rite of circumcision and other Jewish ceremonies. The Jews became so enraged that they came together, thinking he had brought uncircumcised persons into the temple—an unfounded report, for he was very careful not to give them unnecessary cause for com-

plaint. But when the people went about to kill him, the Roman captain of the temple rescued him out of their hands, and sent him safely unto Felix, the governor, at Cesarea, to be tried before him. Subsequently he stood an examination before Agrippa, and as he had previously appealed to the decision of the emperor, it became necessary to send him to Rome. On the voyage he was shipwrecked, and thrown on the island of Melita, (now Malta) where he staid three months, and then proceeded to Rome, where he lived two years. After Paul was released from his first imprisonment in this city, he went over Italy, probably into Spain, and some think into France and Great Britain, every where preaching the gospel. Returning from the west, he again visited Judea and Asia Minor, and at length came once more to Rome. Nero, one of the bloodiest monsters that ever swayed a sceptre, was then on the throne of the Cesars. Paul was soon seized and kept in close confinement, which was only terminated when he suffered martyrdom, being, according to tradition, beheaded in the year 66 of the Christian era, after having preached the gospel more than thirty years. It was during his different confinements at Rome that he wrote most of his epistles, and particularly the second epistle to Timothy was written after his condemnation, and when he was expecting shortly to enter into the joy of his Lord, and receive the crown of righteousness which should never fade away. This epistle, therefore, may be read as the dying legacy of the great apostle to us Gentiles, and particularly to his successors

in the sacred office of the ministry. [A very full and interesting Biography of Paul is published by the American Sunday-school Union, accompanied with a map of his travels, to which the student is referred for farther details.]

PEKAH, the son of Remaliah. [2 Kings xv. 25.]

3245. He was captain of the army of Pekahiah, king of Israel; and he conspired against his master and slew him, and reigned in his stead. He once, in connexion with Rezin king of Syria, made war upon Ahaz king of Judah, and although he did not entirely overcome him, yet he slew one hundred and twenty thousand of his subjects, and carried captive two hundred thousand more. When he arrived with his prisoners at the gates of Samaria, his capital, they were released by the persuasions of Oded. (See ODED.) He was also invaded by Tiglath-pileser, king of Assyria, and deprived of several important places, and, indeed, a large tract of country, in which were comprised Naphtali and all Galilee, and the inhabitants carried captive to Assyria. His conspiracy was at length returned upon his own head; for Hoshea slew him, and took his throne, after he had reigned in sin and idolatry twenty years. It was in his days, and at the time he was so successful against Ahaz, that Isaiah prophesied that within sixty-five years Ephraim, or the kingdom of Israel, should be no more a people. [Isa. vii. 8.]

3283. This prophecy was fulfilled when Shalmaneser completed the work which Tiglath-pileser began. [2 Kings xvii. 6.]

PEKAHIAH, son of Mena-

3243. hem, and king of Israel, in Samaria. He had reigned but two years when he was slain by Pekah, one of his captains. (See PEKAH.)

PENINNAH, one of the wives of Elkanah, the father of Samuel. [1 Sam. i. 2.] She had several children before Hannah had any, and she often reproached and despised her for it: but Hannah possessed more of her husband's affection, and was altogether more worthy of it than Peninnah.

PETER, one of the twelve apostles of Christ. He was the son of Jona. His brother Andrew was one of John's disciples, and while walking with John, they saw Jesus near them, and John immediately declared him to be the Messiah. [Matt. iv. 18. John i. 40.] Andrew and another disciple then turned from John and followed Jesus, who invited them to his lodgings. Here he became entirely convinced that Jesus was the Christ, and he went and found his brother Simon and brought him to the Saviour. Jesus knew him at once, and gave him the name of Peter, or Cephas, the one being the Syriac and the other the Greek word for a stone. After this interview, the disciples appear to have returned to their usual occupation of fishing. Some time had elapsed when Jesus was walking by the sea of Galilee, (called also the sea of Tiberias, and the lake of Gennesaret,) he saw these two brethren employed at their daily labour, and near them in another ship, Zebedee with his two sons, James and John. A multitude being collected around him, he stepped into Simon's ship, and asked him to move

out a little from the shore, that he might not be interrupted by the crowd in giving instructions. When he had finished his discourse to the people, he told Simon, or Peter, to launch into the deep, and let down their nets. [Luke v. 1—11.] Notwithstanding they had been unsuccessful through the night, and had no reason to think there were any fishes in that place, yet they obeyed, and enclosed so great a draught, that their net broke, and they were obliged to obtain assistance from James and John, and both the ships were filled. When they had drawn them to the shore, Jesus told them to follow him; and immediately they left their property and their friends, and followed the Saviour. This was the commencement of Peter's discipleship. He was from the first a sincere believer in Christ, but his natural temper was unsteady, hasty, and violent; and it often led him into irregularities, and once into the heinous crime of denying his Lord, although he had just before cut off the ear of a man who came to apprehend Him. He was one of those three who were repeatedly favoured with the view of transactions which others were not permitted to witness, such as the transfiguration on the mount, &c. [Luke ix. 28—36; viii. 51. Mark xiv. 33.] At one time, seeing Jesus walking on the boisterous waves towards the ship, he attempted to do likewise and meet him; but when he had gone a few steps his fears prevailed, his faith wavered, and then he began to sink; but he cried to Jesus, and was upheld and taken in safety to the ship. [Matt. xiv. 28—32.] He often expressed his confidence in Christ as the Messiah, and as having the words of eternal

life; [John vi. 68.] but he was also equally confident of his own steadfastness. He was always first to speak and give his opinion, right or wrong. But an event at length occurred to teach him, and others through him, the weakness of human nature. Christ was apprehended; his disciples fled at the sight of a band of armed soldiers, and at the apparent helplessness of their Master, who was now arraigned, and about to be condemned to death. [Luke xxii. 50—62.] It might be death also to be one of his followers; and when charged with it, although he had just declared his willingness to die with Christ, he now affirmed, even with oaths, that he knew not the man. At this cruel and abominable conduct, "Jesus turned and looked upon Peter;" that look carried conviction and contrition to his heart, "and he went out and wept bitterly." After this his self-confidence was overcome, and he was brought to depend solely upon the grace of his Lord. On the morning of Christ's resurrection, when the news was brought by the women who had been at the sepulchre, Peter was the first of the brethren who, arriving at the tomb, ventured into ascertain the fact. [John xx. 6.] He soon had a gracious interview with his risen Master, at which his late crime was fully pardoned. He continued with the other brethren, and was permitted, with them, to witness Christ's ascension; after which they all returned to Jerusalem, and engaged themselves in prayer, waiting for the Holy Spirit, which Christ had promised should descend upon them, and fit them for the work of "preaching the gospel to every creature."

This could not be done without a knowledge of various languages: and when the disciples were collected on the day of Pentecost, (a feast-day of the Jews,) the Spirit descended with a rushing noise, and appeared like cloven tongues of fire resting upon each of them. [Acts ii.] Their understandings were at the same time enlightened to comprehend the gospel plan of redemption, and their hearts prepared for their work. On this memorable occasion, when three thousand persons were added to the church in one day, Peter was the principal speaker, and he ever after held a conspicuous place among the apostles. Many miracles were performed by him; and it was for attempting to deceive him, and through him the Holy Spirit, that Ananias and Sapphira were struck dead by the power of an angry God. [Acts v.] He was also the first who was commissioned to preach the gospel to the Gentiles. (See CORNELIUS.) He was once thrown into prison by Herod, who intended after the pass-over to have him executed. [Acts xii.] To make sure of his victim, Herod had him chained between two soldiers, and stationed two men at the prison doors as sentinels; these four were relieved by other four, sixteen being occupied in thus guarding him. But the night previous to his intended execution, an angel appeared to Peter, delivered him from his chains and his prison, and took him some distance into the city; and all this without awakening his guards, who were all put to death by Herod the next morning, for their innocent ignorance of what had passed. Peter repaired to the house

where prayer had been made without ceasing for him; and after comforting the astonished disciples, he left them, to continue the work of preaching the gospel. After many labours and persecutions, he was put to death by Nero, that monster of iniquity, about the year 65. It is said he was crucified with his head downwards, by his own desire, feeling himself unworthy to suffer *in the same manner* with his Lord and Master.

PHALTI. Saul gave his daughter Michal to David for his wife, but afterwards he persecuted him so much that he was obliged to leave her and flee for his life; and then Saul gave her to Phalti, or Phaltiel. [1 Sam. xxv. 44.] When David came to the throne, he sent to Ishbosheth, Saul's son, to have her restored; and Ishbosheth, notwithstanding Phaltiel's lamentations, sent her to David. [2 Sam. iii. 14.]

PHARAOH. This was the name usually given to the kings of Egypt. There are several mentioned in Scripture who bore that name. The first is the one who reigned in the days of Abraham. [Gen. xii. 15.] Another in the days of Jacob, in whose reign the patriarch with all his family settled in the land of Goshen. Another, called

PHARAOH-NECHO, reigned 3334. ed in the days of king Josiah, and was very successful in war, conquering much of Assyria, and afterwards devastating Palestine. [2 Kings xxiii. 29—35.] He is called Nechao in other histories. (See Necho.)

But the principal person of the name of *Pharaoh* mentioned in Scripture is the king who reigned when the Israelites left Egypt. He appears

to have been very unlike the Pharaoh who was on the throne when Jacob and his family went into Egypt. [Ex. i. 8.] He oppressed the Israelites beyond endurance, and their cry went up to heaven. When Moses was sent to him with a command from God to "let the people go," he absolutely refused, again and again, and drove Moses and Aaron from his presence. [Ex. v. 2.] The plagues with which his land was visited, only excited his fears, and extorted a consent until they were removed, and then he returned to his obstinate determination to keep the people under his control. Their labours in building such cities as Pithom and Rameses, for him, were too valuable to be given up without a struggle, and he determined to hold out to the last. But when the last plague at length came, and the first-born of every creature died, both man and beast, throughout all the land, Pharaoh felt that his country would soon be ruined if he persisted, and he hurried them away. [Ex. xii. 29—35.] Soon, however, his selfishness overcame his fears; he collected his army, pursued them, and overtook them when they were encamped on the western shore of the Red sea, between two mountains which extended quite to the sea. He was now sure of his prey. But the Lord intended to save his people and humble the pride of Egypt. The pillar of cloud which had moved on before the Israelites, now went between them and the Egyptians, giving light to the former, while it was not only dark to the latter, but hid the Israelites from their sight. Moses was then commanded to lift his rod over the waters,

"and they were divided hither and thither," and the Israelites went through on dry ground. Attempting to follow them, the army of Pharaoh were at first hindered by the falling off of their chariot wheels, and so kept from overtaking Moses, and giving time for the whole army to get into the bed of the sea before the front ranks could get across. [Ex. xiv. 19—28.] Then Moses again lifted up his rod, and the waters returned to their place, and Pharaoh and his whole army were sunk in the waves.

PHEBE, a member of the Christian church at Cenchrea. [Rom. xvi. 1.] She had some business at Rome, and Paul took that opportunity to write his epistle to the church at Rome and send it by her. He recommends her to the brethren there as worthy of their attention and love, and deserving the gratitude of the followers of Christ.

PHICHOL, chief captain of the army of Abimelech, king of Gerar in the days of Abraham. He went with the king to make a treaty of peace between him and Abraham. [Gen. xxi. 22.]

PHILEMON. [Philem. 1.] He was probably a Colossian, and was a beloved friend and fellow-labourer with Paul, and, indeed, was converted under his ministry. His servant Onesimus had run away from him, but Providence had so ordered that he should come under the sound of the gospel, preached by Paul, then a prisoner at Rome. He was converted, and desiring to return to his master, Paul sent by him the short epistle which bears the name of "Philemon."

PHILETUS. Paul cautions Timothy against the false doctrines preached by this man,

saying, "they will eat as doth a canker." [2 Tim. ii. 17.] He affirmed the resurrection to be already past. Hymeneus was united with him.

PHILIP, one of the twelve apostles of the Lord. [Matt. x. 3.] When they were sent out to preach and work miracles, Philip and Bartholomew were sent together. He was from the same town in which Andrew and Peter formerly lived.—There was another

PHILIP, who was one of the seven deacons in Jerusalem. It is probable that he was the one who was so successful in preaching the gospel to the Samaritans. [Acts viii. 5—8.] After a church was established in Samaria, and the Holy Spirit given to its members, Philip was directed by an angel to go into the desert between Jerusalem and Gaza. [viii. 26.] This might appear like a useless journey, but Philip obeyed, and found the reason of it. A chariot was just then passing, in which was an officer of the queen of Ethiopia. He had been to Jerusalem to worship, and was, therefore, probably a proselyte to the Jewish religion. He was reading in the prophecy of Isaiah [Isa. liii. 7, 8.] a description of the death of Christ. Philip was directed by the Spirit to join himself to the chariot. In this situation he inquired of the officer whether he understood what he was reading. The Ethiopian acknowledged his ignorance, and requested Philip to take a seat in his carriage and explain it to him. Philip complied, and "preached unto him Jesus." The officer believed, and coming to some water, he was baptized, and probably, like others, received the Holy Spirit to fit him for the work he engaged in, that of preach-

ing to his countrymen. He founded a church which existed several ages. Immediately after baptizing this convert, Philip was miraculously taken up by the Spirit, and set down at Azotus, or Ashdod, from whence he went on preaching till he came to Cesarea, where he afterwards seems to have resided. [Acts viii. 40.] He was there, and entertained Paul on his way to Jerusalem, before he was sent a prisoner to Rome. Philip had four daughters who were prophetesses. [Acts xxi. 8, 9.]

PHINEHAS, the son of Eleazar and grandson of Aaron. When Zimri brought Cozbi, a Midianitish woman, into the camp of Israel, and openly violated both the moral and the ceremonial laws with her, Phinehas was filled with zeal for the honour of God and the good of his people, and he thrust them both through with a javelin. For this service he was promised that the priesthood should descend in his family. [Num. xxv. 6.]

PHINEHAS, one of the sons of Eli the priest. [1 Sam. i. 3.] He was full of iniquity, and was finally punished by being slain in battle with the Philistines. (See **ELI**.)

PHURAH, the servant of Gideon. [Judg. vii. 10.] He went with Gideon into the camp of the Midianites by night, where they heard one soldier relating to another his dream, which represented the victory of Gideon over them. (See **GIDEON**.)

PHYGELLUS. When Paul was a prisoner at Rome, so great was the fury of the emperor Nero and the populace against the Christians, that it was dangerous in the extreme to be known as a follower of Jesus. In this extremity, many who were professors

only in name, were shown to be such by their forsaking the gospel and its friends through fear of persecution; and Paul was left almost entirely alone. Of this number were Phygellus and Hermogenes. [2 Tim. i. 15.]

PILATE, Roman governor of Judea. It was under his government that Christ was crucified. [John xviii. 28, 29; xix.] The Jews apprehended him, but they were so far under the dominion of the Romans that they could not lawfully put any person to death, although they might inflict lighter punishments. But nothing less than death would satisfy their enmity to Jesus; and therefore they framed a *civil or state accusation* against him, charging him with a conspiracy against the Roman government. After the closest scrutiny, Pilate could find nothing against him; he sent him to Herod, who was at Jerusalem attending the passover; but Herod likewise could find no cause of death in him, and sent him back. Pilate again examined him, and endeavoured to have him released. His wife also desired him to have nothing to do with that just man, for she had suffered many things in a dream because of him. But the multitude clamorously and with threats demanded his crucifixion, whereupon Pilate, to satisfy the Jews, and his own conscience too, took water and washed his hands, declaring his conviction of Christ's innocence, and then, with a manifest inconsistency, delivered him into their hands, with power to crucify him. This was a good specimen of the justice of Pilate's government, and the villany of his character. He is described as a man thoroughly prepared for all manner of iniquity,

which he accordingly executed through his whole government, giving any sentence for money, putting men to death without process or sentence of law, and of excessive cruelty and a hardened temper of iniquity. After governing ten years, he was removed and sent to Rome, accused of wicked conduct.

PORTIUS FESTUS, the Roman governor of a part of Judea, about sixty years after the birth of Christ. [Acts xxiv. 27.] Paul was left a prisoner at Cesarea when Felix was superseded in the government by Festus. When Agrippa visited Festus, Paul was tried before them, and declared innocent. He might then have been set at liberty, had he not a little before, at his first trial before Festus, "appealed to Cesar," to avoid being tried by Festus at Jerusalem, where he knew the Jews were determined to kill him. The whole land swarmed with murderers and robbers, and every place was in confusion and tumult, which these governors had not the power, if they had had the will, to suppress. Festus endeavoured to do it, but it was all in vain; if the commotion subsided in one place, it was only to break forth anew in another. Festus died in Judea, and was succeeded by Albinus.

POTIPHAR, captain of the guard of Pharaoh, king of Egypt. [Gen. xxxvii. 36.] Joseph was sold to him, and served him so faithfully, that he promoted him to the management of his whole domestic concerns. But believing the false accusations of his wife respecting Joseph, he threw him into prison.

POTIPHERAH, priest of On, or the city of the sun. Joseph married Asenath, his

PUA

daughter. [Gen. xli. 45.] Some are of the opinion that he is the same as Potiphar, who cast Joseph into prison.

PRISCILLA, the wife of Aquila. [Acts xviii. 2.] They were formerly of Pontus, but went to Rome, where they were converted to Christianity. Being driven from that city by an edict of the emperor, they went to Corinth. Here Paul found them and lived with them some time, working at their mutual occupation of tent-making. From Corinth they removed to Ephesus, where Paul left them; and here they became acquainted with Apollos, to whom they were very useful, by explaining to him the word of God and the work of redemption more perfectly than he had before known it. [Acts xviii. 26.] (See **AQUILA**.)

PUAH, one of the nurses of the Hebrew women at the time Moses was born. [Ex. i. 15.] Pharaoh ordered them to destroy all the male children the moment they were born; but these women feared to commit such wickedness, and they ventured to disobey, and thus incurred the severe displeasure of that cruel monarch. They were not punished, however,

PUL

for they made Pharaoh believe, that the Hebrew children were born before they had opportunity to kill them. This might have been true in many instances, and by thus evading Pharaoh's questions, they saved multitudes of lives: and God rewarded them for their refusal to obey so wicked a command. [Ex. i. 20.]

PUBLIUS, the chief man on the island of Melita, (now Malta) at the time when Paul was thrown upon it by shipwreck. [Acts xxviii. 7.] He entertained Paul and the ship's company three days; and Paul cured his father, who was dangerously sick. After this many brought their sick to be healed; and when they left the island, they loaded them with presents for their use on the voyage.

PUL, king of Assyria. He came into the land of 3233. Israel with hostile intentions; but Menahem, the king of Israel, gave him a thousand talents of silver, to hire him to establish him in the kingdom, instead of taking it from him. [2 Kings xv. 19.] Some historians think he was the same king who repented at the preaching of Jonah. (See **JONAH**.)

RAB

RABSARIS. There are two Chaldean princes of this name mentioned in 3291. Scripture. The first was one of the captains of Sennacherib's army which invaded Judea in the reign of Hezekiah. [2 Kings xviii. 17.] He was one of the three who were sent from the army which was then encamped at Laish, to demand Hezekiah's submission to Sennacherib, and to warn him not to put his trust in Israel's God; for

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as the gods of Hamath, of Arpad, of Sepharvaim, Hena and Ivah, had not been able to deliver their followers out of his victorious hand, so neither would Jehovah be able to deliver Jerusalem. Sennacherib, however, found himself mistaken. Hezekiah spread his afflictions before the Lord, and was heard, and saved from all his enemies: for an angel of the Lord went forth that night, and slew of the Assyrian army one hundred

and eighty five thousand; and Sennacherib was obliged to hasten back to his own land, with the miserable remains of his once boasting and victorious army.

The other *Rabsaris* lived about one hundred and twenty years after this, and was an officer in the army which destroyed Jerusalem at the close of Zedekiah's reign. [Jer. xxxix. 3]

RABSHAKEH, one of the officers of the army of Sennacherib. [2 Kings xviii. 17.] (See **RABSARIS**.)

RACHEL, the daughter of Laban. [Gen. xxix. 6.] When Jacob went to Padanaram, he became attached to Rachel, and served Laban seven years for her. At the end of this time Leah was imposed upon him; but he willingly served Laban other seven years to obtain the wife of his choice. She was the mother of two of his children, Joseph and Benjamin, but died at the birth of the latter, on the way from her father's house to Canaan. For her sake Jacob loved these two children better than he did any others of his family; and they appear to have deserved more of his love, being more amiable and less vindictive than their brethren.

RAGUEL, or **REUEL**. He is supposed either to have been the same with Jethro, Moses' father-in-law, or that Jethro was Zipporah's grandfather, and Raguel her father, and Hobab her brother. [Num. x. 29.] Words expressive of relationship are often confounded with each other: the term *father* is often used to denote the grandfather or more remote ancestor; and *son* often signifies nothing more than *descendant*.

RAHAB. When the Israelites, on their way from Egypt,

had arrived near Jordan, Joshua sent two men to spy out Jericho, that he might better know how to attack it. They entered into the house of Rahab, a harlot, and lodged there. [Josh. ii. 1.] But the people and their rulers in all that region were upon the watch against strangers, from their fear of the approaching company of Israelites; and the king of Jericho soon found there were two men in Rahab's house, and sent to her to deliver them up. Instead of this, she hid them, and then sent word to the king that there came two men to her house and were gone away again, but she knew not whence they came or whither they had gone. So the king sent in pursuit of the spies: and when it was safe, Rahab let her visitors down from a window, (for her house was upon the wall,) and they escaped. As a reward for her kindness, they promised her, that when they should take Jericho, (as she was assured they would,) they would save her and all her father's house; and they performed their promise, and she and her family continued ever after to dwell with the Israelites. [Josh. vi. 25.]

REHOBAM, the son of Solomon, king of Israel. [1 Kings xii.] When he succeeded to the throne, all Israel were united and in peace; but he threatened to be more severe with them than his father had been, and to make his "little finger thicker than his father's loins." This so incensed that naturally restless people, that ten of the tribes immediately revolted from him, leaving only Judah and Benjamin under his jurisdiction. The two governments of Israel and Judah

never again united. Rehoboam went on prosperously for three years; after which he forsook the good example of David and Solomon, and went after other gods, and his subjects followed his steps. Then God sent against him Shishak, king of Egypt, who took away all his treasures, and the treasures of the temple, and also the golden shields which Solomon had made; in place of which Rehoboam made shields of brass. However, he and his princes humbled themselves, and the Lord would not entirely destroy them. He reigned seventeen years, had eighteen wives and sixty concubines, twenty-eight sons and sixty daughters; and died at the age of fifty-eight years. [2 Chron. xi. 21; xii. 13.]

REHUM, one of the men who wrote to Artaxerxes, to persuade him to put a stop to the building of Jerusalem by the Jews, who had returned from Babylon for that purpose, with Jeshua, Zerubbabel, &c. [Ezra iv. 8.]

REUBEN, the oldest son of Jacob. [Gen. xxix. 32.] But although the oldest, he inherited not the privileges belonging to the first-born, on account of the sin which he committed in lying with Bilhah, his father's concubine. When his brethren were about to kill Joseph, he prevented them, by persuading them to cast him into a pit, from which he intended to deliver him. [Gen. xxxvii. 22.] But he was disappointed and grieved when he found he was taken away; yet he did not, perhaps he *dared* not, tell his father what had been done. When the tribes settled in Canaan, his family had their portion on the east side of Jordan, which river, with the northeastern part of the Dead sea, formed its west-

ern boundary. Gad was on the north, and the Moabites and Ammonites on the south and east.

REZIN, king of Syria. He and Pekah, king of Israel, fought against Ahaz, king of Judah, but were unable to overcome him: [2 Kings xvi. 5-9.] and then Ahaz sent to Tiglath-pileser, king of Assyria, and bribed him to engage in war against Rezin, king of Syria: and he accordingly went to Damascus and slew Rezin and took his capital.

REZON, son of Eliadah, and a servant of Hadadezer, king of Zobah. [2 Kings xi. 23.] He fled from his master, collected a band of followers, took possession of Damascus, and reigned there as king. He was probably the first king of that city, and was an inveterate enemy to Solomon all his life.

RHODA, a young woman who went to the gate when Peter knocked for admission, after his miraculous deliverance from prison. [Acts xii. 13.] She was so delighted when she heard and knew his voice, that she forgot to open the gate, and ran back to tell her praying friends assembled there, that "Peter stood before the gate." At first they did not believe her; but as he continued knocking, they opened the door and were then convinced.

RIZPAH, the concubine of Saul. [2 Sam. iii. 7.] She had two sons, Armoni and Mephibosheth. [xxi. 8.] Saul broke the truce which Joshua had made with the Gibeonites, and his sin was visited upon Israel, in a famine which took place in the days of David. David inquired of the Lord, and was told the reason of the judgment, and that Saul's

RUT

house must be punished for this iniquity. He then sent to the Gibeonites, who required seven men of the house of Saul to be given up to them. The two sons of Rizpah were among the number. When the Gibeonites hung them, Rizpah took her station upon a rock near them, and suffered neither the birds or beasts to touch them, until rain came and put an end to the famine. Her maternal tenderness reminded David of his neglect of the bones of Saul and Jonathan, which were still in Jabesh; and he sent for them, and buried them in their own burying-place in Zelah: and when all this was done, God was entreated for the land. [xxi. 14]

RUTH. [Ruth i. 4.] In a time of famine in the land of Israel, Elimelech, with his wife Naomi, and his two sons, Mahlon and Chilion, went to sojourn in the land of Moab. One of the sons there married Ruth, and the other married Orpah. The father and sons all died, leaving the three women widows and childless. Naomi set out to return to her own land, and both her daughters-in-law followed her a part of the way. Orpah then returned back, but Ruth "clave unto her." When they arrived at

RUT

Naomi's former residence, Ruth went out into the fields to glean after the reapers, to get something for a living, and she happened to light on the field that belonged to Boaz, a kinsman of Naomi's. He saw her, and finding who she was, he ordered his servants to let fall many ears on purpose for her. When she showed her mother at night how successful she had been, she told her to go again the next day, and when Boaz went into his tent at night, to go and lay herself down at his feet, for he was her only near relative and protector except one. Ruth obeyed; and when Boaz found in the morning what she had done, he was pleased with her confidence in himself, as well as with her love to her poor mother-in-law, and her correct and modest conduct in his fields. So he offered the other near relative the choice of taking her for his wife, and buying the portion for her that had been Elimelech's, or of publicly relinquishing her according to custom, and letting him take his place. The man preferred the latter course, and Boaz accordingly married Ruth. She soon had a son, whom they called Obed, the grandfather of David.

SAL

SALATHIEL, a son of Jehoiach, king of Judah, born after he was carried captive to Babylon. [1 Chron. iii. 17.] The Saviour was descended from this branch of the royal family.

SALOME, the wife of Zebedee, and mother of James and John. She was one of the women who were present at the crucifixion, and came to the sepulchre of Christ, bring-

SAL

ing sweet spices to anoint his body, after the eastern custom. [Mark xvi. 1.] They went very early, but Christ was risen. They were informed of this event by an angel, but were so affrighted and astonished at what they saw and heard, that they fled in haste and said nothing to any man. On their way to the disciples, Jesus met them with a friendly salutation.

SAMSON. [Judg. xiii. 24.]

2349. (For the promise respecting his birth, see **MANOAH.**) He was dedicated to God to be a Nazarite from his birth. He drank neither wine nor strong drink, and his hair and beard were never suffered to be cut. At Timnath, a city of the Philistines, he saw a woman whom he wished to marry, but his parents objected, because she was not a Jewess. However, God had determined to punish the Philistines and deliver the Israelites by Samson's instrumentality, and he permitted this marriage, that he might accomplish this design. On the occasion of his marriage, the Philistines brought him thirty companions, under pretence of honouring him, but in reality for a guard upon him, for they were apprised of his great strength, which had already begun to show itself. At this feast he proposed a riddle to them, with the promise that if they discovered the answer within seven days, he would give each one a sheet and a change of raiment; and if they failed to explain it, they should give him the same. The young men persuaded Samson's wife to entice her husband to tell her the answer. She did so, and thus they discovered the secret before the time appointed. Samson was so provoked at his wife and at them, that he went out and slew thirty of their countrymen to get from them the reward: and then he returned to his father's house. [xiv. 19.] In his absence, his wife was given to one of his companions; and when he next visited her, her father refused to let him see her. At this he was offended, and determined to punish all the people of the

place. So he caught three hundred foxes and tied their tails together, two and two, fastening a lighted torch between them. In this situation he sent them among the fields of grain belonging to the Philistines, which was now ripe and dry, and thus burnt the whole. [xv.] Then the Philistines went to Timnath and burnt Samson's wife and her father. Again Samson avenged himself for the murder of his wife, and slew a great number of the Philistines, and then went and dwelt in the top of the rock Etam. Determined to secure so formidable an enemy, the Philistines went against the Israelites, but promised to return without fighting, if they would deliver Samson into their hands. Then three thousand men of Judah went to him, and persuaded him to be bound with two new cords. When they came with him to the camp of the Philistines, his enemies raised a shout; and the Spirit of the Lord came upon Samson, and he broke the cords as though they had been burnt, and seizing a jaw-bone of an ass, he slew a thousand men and put the rest to flight. Being faint with thirst, in answer to his earnest prayer, God "clave a hollow place that was in the jaw," and caused a stream of water to flow from it, from which he drank and revived. From this place he fearlessly went to Gaza, one of the strong cities of the Philistines, and took up lodgings for the night. [xvi.] The inhabitants immediately set a watch, hoping to take him; but he arose at midnight, and taking the gate of the city, posts, bar, and all, upon his shoulders, he carried the whole to the top of an adjacent hill, and there left

them. After this he became pleased with a woman of the name of Delilah, and went often to visit her. The lords of the Philistines made her great offers if she would prevail upon him to tell wherein his great strength lay; and he, in compliance with her entreaties, pretended to do it, but several times deceived her. At last he yielded, and told her that no razor had ever come upon his head, and that if he were shaven, he should lose the sign of his dedication to God, and with it God's peculiar presence with him. She then made him sleep upon her knees, and caused his hair to be shaven off; and thus he became an easy prey to the Philistines, who took him, put out his eyes, and cast him into prison. But in process of time his hair began to grow, and his strength increased with it. At length, at a great feast of the Philistines, Samson was brought in, that they might have sport with him. [xvi. 21—31.] Pretending fatigue, he requested the boy who conducted him, to let him rest against the two middle pillars upon which the temple rested, when he instantly seized and overthrew them and the house together, crushing the whole

2884. assembly, and himself with them. In addition to the multitudes within, there were three thousand persons on the roof, who perished in this overthrow. Samson's brethren went and took his body from the ruins, and buried it in the burying-place of his father. He had judged Israel twenty years.

SAMUEL. [1 Sam. i. 20.] (For the circumstances attending the birth of Samuel, the reader is referred to the names of his parents, ELKANAH and HANNAH.) He was dedicated

to the Lord, and was left at the temple in Shiloh, under the care of Eli, as soon as he was weaned. His mother continued to visit him once a year, when she went up to worship and offer sacrifices, and always carried him a little coat as a token of her affection. Samuel grew in stature and wisdom, and in the favour of God, "and while yet a child he ministered before the Lord," for he was a Levite. In his early youth he began to prophesy: [iii.] and he appears to have been the first of a *continued succession* of prophets in Israel, although there were others before him who delivered many predictions of future events. He was called when very young, (and probably it was the first direct communication which he received from heaven,) to deliver an afflicting message to his aged friend and patron, Eli. He had laid himself down to rest as usual, when he heard a voice calling him by name. Supposing it to come from Eli, he went to him. Eli said he had not called him, and told him to lie down again. Samuel did so, and again the voice called him, and again he went to Eli. The third time the same call was repeated, and Samuel ran to Eli, saying, "Here am I, for thou *didst* call me." Eli was by this time convinced that the voice was from God, and he told Samuel to lie down again, and when the voice called again, to say, "Speak, Lord, for thy servant heareth." Samuel obeyed, and the Lord again called, and commanded him to prophesy unto Eli the destruction of his house for the sins of his sons. This was the first communication which God had given his people for a long time: "for there was no open

vision, and the word of the Lord was precious in those days." Some time after this there was a war between the Israelites and the Philistines, in which the latter were victorious, and slew the two sons of Eli, Hophni and Phinehas, and took the ark of God which had been carried to the camp. [iv.] When Eli heard this, he fell from his seat and died. From this time Samuel was judge of Israel in Eli's stead. For many years the Israelites remained subject to the Philistines, and degenerated more and more. Samuel strove to accomplish a reformation, and at length succeeded in gathering the people together in Mizpeh, to offer sacrifices and prayers to God, and renew their covenant with him. The Philistines heard of their great assembly, and fearing they were met for rebellious purposes, determined to fall suddenly upon them and destroy them. The Israelites were unarmed, and greatly terrified at their approach. In this emergency Samuel cried unto the Lord for Israel, and the Lord heard him. As he was offering a sacrifice, the Lord "thundered with a great thunder upon the Philistines," and (Josephus says) sent such an earthquake and trembling among them, that their weapons dropped from their hands, and many were swallowed up in the chasms which opened under them. The Israelites pursued after them, and took from them all the towns which they had lost. And the Philistines came no more into the coasts of Israel all the days of Samuel. [vii. 13.]

In his old age Samuel made his sons judges. [viii. 1.] Hitherto he had annually visited from town to town, for the ad-

ministration of justice. He now intrusted his sons with this duty; but these, like those of Eli, were wholly unlike their father. Their evil conduct was used by the people as a pretext for asking for a king. They were so anxious for this, that God, after warning them of the consequences to themselves and their children, commissioned Samuel to anoint Saul. This was first done privately, but repeated before all Israel after Saul's victory over the Ammonites under Nahash, at Jabesh. (See NAHASH.) After this, Samuel resigned the government into the hands of Saul, and concluded his more public life. Saul always professed the greatest respect for him when he was *present*, but did not always obey him when he was absent. At length he forfeited the kingdom altogether, by his disobedience to God; and Samuel was commissioned to anoint David, the son of Jesse. (See DAVID.) David continued to look to Samuel for protection when he was obliged to flee from Saul. After a long life spent in doing good to and for his people, he died, almost one hundred years of age, and was buried in his own city, Ramiah, and all Israel mourned for him with a very great lamentation. This was about the time that David spared Saul's life in the cave. But we again hear of Samuel after his death, and in a way which has occasioned great diversity of opinion. Saul was harassed with enemies, and the Spirit of the Lord was departed from him. In this time of trouble he sought for a woman who had "a familiar spirit," or one who was supposed to have intercourse with the world of spirits. She inquired whom he would have her call; he told

her to call Samuel : and to her astonishment, Samuel appeared ! And he and Saul held a conversation, in which Saul told Samuel his complaints, and Samuel charged the blame upon his own conduct, repeated his predictions of the transfer of the crown from him to David, and assured him that on the next day he and his sons would be, like himself, in the world of retribution. All this was exactly fulfilled.

SANBALLAT. [Neh. ii. 10.]

3558. When Nehemiah returned from Persia with a permission from Artaxerxes to rebuild the walls of Jerusalem, he was opposed in the work by the Samaritans and the Gentiles who had taken possession of the country in the absence of the Israelites. Among these opposers Sanballat appears to have been one of the leaders ; and he probably had command of some of the soldiers in that region, for he laid a plan to attack the Jews while they were unarmed and at work. Nehemiah was apprised of his intentions, and he ordered the people to take their weapons with them when they went to their daily labour on the wall, and set others for sentinels. Sanballat found they were prepared for him, and he relinquished the design of attacking the city, and attempted to do by treachery what he could not accomplish by force. He sent for Nehemiah to meet him, that they might hold a consultation. Nehemiah knew he had no business to transact with him, and that there was no need of a meeting ; and he refused to go. But Sanballat sent to him five times, declaring the fifth time that he would report to the king that Nehemiah was endeavouring to excite rebellion, and was re-

building the city for that purpose ; and that he was causing it to be proclaimed to the Jews that there was a king in Judah. Nehemiah contradicted these false assertions, but still refused to go where he knew his life was all that Sanballat wanted. [Neh. vi.] As a last resource, the crafty Horonite hired persons in Jerusalem to prophesy against Nehemiah, and to persuade him to hide in the temple to save his life. But neither would Nehemiah do this, but kept about his own work until the wall was finished, and Sanballat and his associates defeated in all their attempts to hinder him.

The daughter of Sanballat was married to Manasseh, the grandson of Eliashib, the high priest ; and refusing to divorce her, he was driven from his office of priest. His wife's father, Sanballat, about this time revolted from the Persians and joined the Grecians, under Alexander the Great, from whom he obtained leave to build a temple on mount Gerizim, and consecrated this Manasseh for his priest. This was the temple and place of worship referred to by the Samaritan woman in her conversation with our Saviour, [John iv. 20] " Our fathers worshipped in this mountain," &c.

SAPPHIRA, the wife of Ananias. [Acts v. 1—11.] They sold their property, and brought a sum of money to the apostles, to be placed with the property of others in common stock, for the use of the whole body of Christians, solemnly affirming that the amount delivered was all the money they had received for the land. This was a falsehood, not so much against man, as against that omni-

scient Spirit whom they attempted to deceive. The truth of the case was by the same Spirit made known to Peter, who charged Ananias with the falsehood, when he instantly fell dead at his feet: and when about two hours after, Sapphira, who had been absent, returned, and confirmed her husband's story, she immediately shared his punishment. This affair caused much inquiry among the people, and in consequence of it many were convinced that God was with the apostles of a truth, and united themselves to the infant, but fast increasing church at Jerusalem.

SARAH, or **SARAI**. The latter was the name of Abraham's wife when he married her, but it was exchanged for that of *Sarah*, by the command of God, when he promised her a son. [Gen. xi. 29; xvii. 15.] She had no child but Isaac, and died in Hebron, at the age of one hundred and twenty-seven years. She is the only female whose age is recorded in the Bible. [Gen. xxiii. 1.]

SAUL, of the city of Tarsus. He was in after-life called Paul. [Acts viii. 1.] (See **PAUL**.)

SAUL, the son of Kish, a Benjamite, and the first king in Israel. [1 Sam. ix. 2.] That nation had long been impatient of the government of their God, and wished for a king like the surrounding heathen. God at last answered their request in judgment, and gave them a king. But that they might have no reason to complain of His choice, He gave them a man who was apparently as well fitted to fill that exalted station as any one in the nation. His personal appearance was calculated to command respect and

admiration, and his manner was unostentatious, while his mind was formed with courage and capacity for leading in war and governing in peace. Such was Saul before, and for a while after, his elevation to the throne. But the sequel shows us how injurious to its possessor is extensive power, when unaccompanied by humility of heart.

Saul had been with a servant to seek the asses of his father, which had strayed from home; and after an unsuccessful search of two days, they came at last to the city where Samuel resided. The servant proposed to inquire of him, but Saul objected, from the mistaken idea that Samuel would require payment for his information. The servant replied, that he had a little money; so they went to the city and inquired for Samuel. Some young females told them he was that day making a feast and offering sacrifices, and that it was now about the time for him to sit down to the feast, and they had better hasten to him. As they entered the city they met the prophet, who took them with him to supper, telling Saul of the high destiny which awaited him. Saul scarcely believed him, and referred him to the comparative obscurity of his tribe, and of his family in the tribe, as a reason why God would not select him for a king. Samuel, however, treated him at the feast with marked distinction and respect, setting him above the rest at table, and giving him a choice portion. He moreover told him to stay there that night, for the asses were found, and he had no farther need to hasten away. In the morning he accompanied him out of the city, and when they were alone, he

anointed him with oil, as a sign of his appointment to the kingly office; and told him, that for his assurance that these things were true, he would give him three tokens: first, he would directly meet two men who would tell him the asses were found, and his father was now fearing for him; soon after, he would meet three other men carrying kids, bread, and wine, and from them he would receive two loaves of bread; and third, that he should meet with a company of prophets, and the Spirit of God would come upon him, and he should prophesy. All these things came to pass, as the prophet had foretold. It is also said of him at this time, that "God gave him another heart." [x. 9.] Before, he thought of nothing so little as of *being a king*; now, his whole attention is turned to it. Before, he was contented with his quiet and rural occupation; now, he begins to think of leading armies, and finds himself endued with unwonted courage to undertake the task of leading Israel against their enemies. And although he returned to his former employment, and said nothing to any one of his future prospects, yet he held himself in readiness to step forward and take the supreme command whenever a suitable occasion should offer. Surely, no words could so correctly and yet so concisely describe the change in his feelings and his purposes as the phrase "another heart." And he did not wait long for an opportunity to signalize himself. [xi.] Nahash, king of the Ammonites, after making many conquests on the eastern side of Jordan, encamped against the city of Jabesh-gilead, and would give

them no terms but death, or putting out their right eyes. The latter would entirely unfit them for war, (which was a great disgrace in those days,) because the soldier held his shield with his left hand, and carried it so far before him as to cover his left eye, while he used only the right eye to look at his enemy. The inhabitants requested seven days respite, and in this time they sent for help to every part of Israel. The whole nation, wherever the news came, were in consternation. As soon as Saul heard the tidings, he cut in pieces a yoke of oxen, and sent these pieces throughout all the coasts of Israel, threatening to do the same to the oxen of all who would not follow him; and the people assembled to the number of three hundred and thirty thousand: with the greatest expedition he marched against the enemy, and gained a complete victory over Nahash. The people then went, at Samuel's bidding, to Gilgal, and there the kingdom was solemnly and publicly given to Saul. [xi. 15.] From this time, for several years, he was generally prospered in his affairs, but he continued to regard less and less the word of God spoken by Samuel. He so far ventured to transgress the command of God, that upon one occasion when he was in danger from the Philistines, and had sent for Samuel and was told to wait for him seven days, he waited till the seventh day, and then despairing of his coming, he presumed to take the priest's office upon himself, and offered up sacrifices. [xiii. 9.] Just as he had done, Samuel arrived; and when Saul went to meet him, he reproved him sharply for his disobedience, and told him

God would take the kingdom from him. The victory, however, was at this time obtained for the Israelites, by the courage of Jonathan and his armour-bearer. (See JONATHAN.) At another time God commissioned him to go against the Amalekites, and utterly destroy that wicked nation. [xv.] He went with great readiness, but spared the king and the best of the spoil. When he returned, Samuel went to him and inquired why he had done this: he pretended that the sheep and oxen, &c. were for sacrifices. Samuel replied, that God had commanded him to destroy *all*, and he was far better pleased with obedience than with sacrifice; and he turned about to leave him, as God had done. Saul was alarmed at this, and attempted to detain Samuel by force, but as he held him by his mantle, it tore; and Samuel told him, this should be a sign, that the kingdom was rent from him, and given to his neighbour that was better than himself. The next victory which he gained after that over the Amalekites, followed the destruction of Goliath by David: and the remainder of his life was principally occupied in persecuting David, in order to secure the throne for his own son, in spite of all the predictions of Samuel and the known will of God to the contrary. (See DAVID.) He continued to depart farther and farther from God, and to give greater loose to his passions of envy and ambition, till he was entirely given up to his own ways, receiving no answers from God to any inquiries which he made; and he at last, the day before his death, applied to "the witch of Endor," to call Sa-

muel from the world of spirits, that he might inquire of him the event of an approaching battle. [xxviii.] The prophet told him the fearful tidings that his days were finished: and the next day his army was defeated by the Philistines, his sons were slain, and he was deserted by all but his armour-bearer, whom he implored in vain to kill him, that he might not fall into the hands of those enemies whose arrows had already wounded him; and he was forced to fall upon his own sword to avoid a death he so much dreaded. When his armour-bearer saw what his master had done, he followed his example. But Saul's wound was not immediately mortal; and as he lay in the agonies of dissolution, a young man passed by who yielded to his entreaties, and finished the work of death; and taking the crown from his head and the bracelet from his arm, he carried them to David; but his own life was the forfeit. The men of Jabesh-gilead, hearing that the Philistines had taken the bodies of Saul and of his sons, and had hung them upon the wall of Bethshan, went thither and took them down, carried them home, burnt them, and buried their bones; for they remembered Saul's former kindness to them. [xxxi. 11.] David afterwards removed them to Zelah. [2 Sam. xxi. 14.]

SCEVA, one of the chief priests of the Jews. [Acts xix. 14.] He had seven sons who undertook to cast out evil spirits as Paul did, by calling the name of Jesus over them. But the Spirit of God was not with them, and the evil spirit knew their impotence, and replied, "Jesus I know, and Paul I know; but

who are ye?" "And the man in whom the evil spirit was, leaped on them and overcame them, so that they fled out of the house naked and wounded." The defeat of these impostors gave greater effect to the words and actions of the apostles, "and many turned unto the Lord."

SEIR. [Gen. xxxvi. 20.] His descendants inhabited a country eastward of Jordan, and called from him Seir, or mount Seir, and which was afterwards occupied by the descendants of Esau, and called from him Edom. Seir's family was numerous, and his children were called dukes.

SENNACHERIB, king of that part of Assyria of which Nineveh was the capital. [2 Kings xviii. 13.] He was the son of Salmanser, and grandson of Tiglath-pileser, who had subdued the land of Israel and carried its inhabitants captive, and imposed a tribute upon the land of Judah. This tribute Hezekiah refused to pay to Sennacherib; to enforce it, therefore, the Assyrian marched against him with a mighty army, ravaged his country, and threatened his capital. Grieved at seeing his kingdom thus destroyed, Hezekiah sent an acknowledgment to Sennacherib, and offered any sum he might demand if he would but leave his territories. Sennacherib acceded to the proposal, and stipulated for an hundred talents of silver and thirty talents of gold. When he had received the money, he broke the treaty, continued to advance towards Jerusalem, and sent messengers to demand submission, who used the most insolent and blasphemous language. But in this day of darkness, rendered still

more trying by the dangerous sickness of Hezekiah, the distressed Jews looked to an Almighty arm, and were not forsaken. Their king was miraculously restored to health, while an angel of the Lord destroyed in one night one hundred and eighty-five thousand of the Assyrian army. Thus God performed upon Sennacherib his word spoken by Isaiah, that he would "put his hook in his nose and his bridle in his lips," and he should return with shame into his own land. He soon became so obnoxious to his family and subjects, that his

two eldest sons slew him in the temple of his god. (See **ESARHADDON**.)

SERAIAH, chief priest when Nebuzaradan conquered Jerusalem for Nebuchadnezzar. [2 Kings xxv. 18.] He with several other chief men of the city were carried to Nebuchadnezzar, at Riblah, where he put them to death.

SERGIUS PAULUS, Roman deputy-governor of the island of Cyprus. [Acts xiii. 7.] When Paul and Barnabas preached the gospel on the island the governor wished to hear them; but a sorcerer named Bar-jesus, or Elymas, attempted to oppose them, and to prevent him from giving them a hearing. Paul looked upon Elymas, and told him he should for a season become perfectly blind, as a punishment for his wickedness. This judgment immediately fell upon him; and this power following Paul's prediction, convinced the governor of the truth of his doctrines, and he became a follower of the gospel.

SETH, the first son born to Adam after the death of Abel. [Gen. iv. 25.] For a long time his posterity preserved the true

worship of God, which the descendants of Cain had abandoned. He lived to the age of nine hundred and twelve years.

SETHUR, the man selected from the tribe of Asher to search the land of Canaan. [Num. xiii. 13.]

SHAASHGAZ, the officer belonging to the household of king Ahasuerus, who had the care of those young females who had been selected for wives for the king, but who did not please him sufficiently to be raised to that honour, and were therefore retained only as concubines. [Esth. ii. 14.]

SHABBETHAI, one of the men who assisted in the work of separating from their husbands the Gentile wives whom they had taken in Babylon. [Ezra x. 15.]

SHADRACH, the Assyrian name for Hananiah, a captive Jew. [Dan. i. 6.] (See **ABED-NEGO**.)

SHALLUM. There are several persons of this name mentioned in Scripture. One was the son of Zadok, one of the high priests. [1 Chron. vi. 12.] Another was one of the porters in the temple in the time of Ezra, and was among those who brought Babylonish wives to Jerusalem. [Ezra x. 24.] Another was ruler of part of Mizpah in the time of Nehemiah, who repaired a part of the wall of Jerusalem. [Neh. iii. 15.] But the most

important was *Shallum* the son of Jabesh, who conspired against Zachariah, son of Jeroboam II., and took the throne of Israel in Samaria. [2 Kings xv. 10.] After occupying it one month, he was in his turn deposed and slain by Menahem, the son of Gadi. This conspiracy of Shallum, and the consequent overthrow

of Jeroboam's house, was foretold by Amos.

SHALMANESER, king of Assyria. [2 Kings xvii. 3276. 3.] He was son to Tiglath-pileser, and continued the work which his father had begun, of oppressing the Israelites. He kept Hoshea tributary to him for a time: but the latter endeavoured to shake off the yoke by making an alliance with So, king of Egypt. Shalmaneser, to punish him for his rebellion, marched against him to Samaria. The city sustained a siege of three years, but was at length taken. Many of the Israelites were at this time taken captive and carried away into Assyria, while their places were supplied by colonies sent thither from various provinces, subject to the Assyrian government; and this was the origin of the Samaritans. Shalmaneser died after a reign of fourteen years, and was succeeded by his son Sennacherib.

SHAMMUA, the man from the tribe of Reuben chosen for the work of searching the land of Canaan. [Num. xiii. 4.]

SHAPHAN, the son of Azaliah, secretary or recorder in the days of Josiah. [2 Kings xxii. 3.] He was sent by the king to tell Hilkiah the high priest that he might commence the work of repairing the temple with the money which had been collected shortly before for that purpose. Hilkiah informed him that he had found in the temple "the book of the law," which had been so long neglected by the preceding kings, that Josiah was not aware of its existence. Shaphan reported the discovery to the king, who immediately caused it to be read to him; and a great reformation was at once commenced by this pious king, which was accom-

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panied by one of the greatest revivals of true religion that the Jews ever experienced.

SHAPHAT, the Simeonite selected for the service of searching the land of Canaan. [Num. xiii. 5.]

SHAREZER, one of the sons of Sennacherib who conspired against him, and slew him as he was worshipping in the house of Nisroch his god. [2 Kings xix. 37.]

SHEBA, the son of Bichri, a Benjamite. [2 Sam. xx. 1.] He raised a conspiracy, or rather a rebellion against David, just after his return to Jerusalem from the flight occasioned by Absalom's wicked conduct. The difficulty was of short duration, however, for Joab and Abishai pursued him to the city of Abel of Beth-machah, when a wise woman persuaded the people to deliver him to Joab. So they cut off his head and threw it over the wall, and Joab returned to David.

SHECHANIAH, one who had taken a Gentile wife, while he was a captive at Babylon. He was the first to acknowledge his fault to Ezra, and to propose to enter into a covenant to put away those wives and serve the Lord entirely. [Ezra x. 2.]

SHECHEM, the son of Hamor, prince of the city of Shechem. [Gen. xxxiv. 2.] He was the man who destroyed the innocence of Dinah, the daughter of Jacob, and was afterwards wickedly murdered by her two brothers, Simeon and Levi. (See DINAH.)

SHELOMITH, daughter of Dibri, of the tribe of Dan, and mother of the Israelite who for blasphemy was stoned to death. [Levit. xxiv. 11.]

SHELUMIEL, the Simeonite selected to assist in num-

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bering the Israelites in the wilderness. [Num. i. 6.]

SHEM, one of the three sons of Noah. [Gen. v. 32.] The Jews were descended from him, and also most of the Asiatic nations. He is always mentioned first of Noah's sons, perhaps from the superior honour conferred upon him, by being the progenitor of the Saviour; for he was probably younger than Japheth. He died at the age of six hundred years.

SHEMAIAH, a prophet in the days of Rehoboam. [1 Kings xii. 22.] When Jeroboam revolted from Rehoboam, the latter raised an army to oppose him; but Shemaiah forbade him in the name of God, to fight against his brethren; and he obeyed, and dispersed his army.

SHEMEBER, king of Zebulun, one of the cities in the valley of Jordan, against whom Chedorlaomer and his allies made war. [Gen. xiv. 2.] This city was afterwards destroyed with Sodom and Gomorrah.

SHEMUEL, the man selected from the tribe of Simeon to assist in dividing the land of Canaan to the Israelites. [Num. xxxiv. 20.]

SHEREBIAH. [Ezra viii. 18.] When Ezra was on the way from Persia to Jerusalem, he halted a while at the river Ahava, and sent to Casiphia for ministers for the house of God, who were there, to accompany him. Sherebiah was one who came to him.

SHESHBAZZAR, the man to whom belonged the title of Prince of Judah, at the time that Cyrus made his decree, giving liberty to all Jews in his dominions to return to their own land. [Ezra i. 8.] He committed to Sheshbazzar the sacred vessels of the tem-

ple to carry them back to Jerusalem.

SHETHAR-BOZNAI, one of the men who attempted to hinder the building of the temple by Zerubbabel, Jeshua, and others; and for this purpose they wrote to the king of Persia to procure a commandment for the work to cease. [Ezra v. vi.] But Darius having searched the records, found the decree of Cyrus, and he confirmed it, and ordered Tatnai, Shethar-boznai, and their companions, to be far from thence, and instead of hindering the work, to furnish the Jews with whatever they wanted for the work and for sacrifices, free of cost. So their evil designs were overruled for good to the Jews.

SHIMEI. [2 Sam. xvi. 5.] When David fled from Jerusalem at the time of Absalom's conspiracy, there was a man by the name of Shimei, of the house of Saul, who reviled him for his misfortunes, cursed him, and threw stones at him and at his attendants, telling him that all these misfortunes came upon him for his conduct towards Saul and his family. Abishai asked permission to go and take off his head, but David would not permit it. He acknowledged the hand of the Lord in all his afflictions, and so in this also; and as he felt that he was unwilling to have Absalom's life taken, although he was engaged in a most ungrateful and wicked rebellion against him, so he thought it unreasonable to destroy this Benjamite for his ill-will, from whose family the crown had been taken. After the storm was over, and David was returning in peace to his capital, Shimei met him at Jordan with the most humble acknowledgments, and begged

for pardon. [2 Sam. xix. 16.] Abishai again wished to slay him, but David was unwilling that a man should be slain in Israel on that occasion, and promised protection to the penitent. He however kept his eye upon him, and when he gave Solomon his last instructions, he mentioned Shimei, and told him not to let him die without punishment. He doubtless felt that he would be a dangerous subject to the young king. As soon as Solomon was settled in the throne, he sent for Shimei, and commanded him thenceforward to live in Jerusalem, assuring him that if he ever went out of it, his life should pay the forfeit [1 Kings ii. 8. 36.] Shimei understood his reasons, and acceded to the condition. But afterwards two of his servants ran away, and he pursued them to Gath. When he returned, Solomon accused him of breaking his oath, and condemned him to immediate death. [1 Kings ii. 46.]

SHIMSHAI. When Cyrus obtained possession of the throne of Persia and Media, he gave liberty to the Jews to return to Jerusalem and rebuild their temple. The work proceeded, though slowly, through his reign; but the inhabitants who had taken possession of Judea opposed the work, and at length prevailed with his successor to command the work to cease; and it was suspended until the reign of Darius. Shimshai was one of the principal of these opposers. [Ezra iv. 8.]

SHINAB, king of Admah, one of the cities in the valley afterwards covered by the waters of the Dead sea. [Gen. xiv. 2.] (See **CHEDORLAOMER**.)

SHIPHRAH, one of the Egyptian women who were

nurses to the Hebrew women.

[Ex. i. 15.] (See PUAH.)

SHISHAK, king of Egypt.

3029. [2 Chron. xii. 2.] After the death of Solomon and the accession of Rehoboam, the Jews grew remiss in the service of God, and almost entirely forsook his laws.

3033. Then he sent Shishak, or Sesach, against them with an unnumbered multitude of various nations, who plundered the royal city, the palace, and even the temple, of their treasures; taking also the three hundred shields of gold which Solomon had made. This was the king to whom Jeroboam fled from Solomon. [1 Kings xi. 40.]

SHOBI, son of Nahash the Ammonite. When David fled from Absalom, Shobi and some others came out to meet him, with furniture and provisions for himself and his men. [2 Sam. xvii. 27.]

SIHON, king of the Amorites. [Num. xxi. 21.] Israel wished to pass peaceably through his land on their way to Canaan, but he refused their request, and went against them with his army. He was defeated and slain, and the conquerors took possession of his country.

SILAS, one of the first preachers of the gospel, and the companion of Paul in many of his travels and afflictions. He was one of the chief men among the brethren at Jerusalem, and was deputed to return to Antioch with Paul and Barnabas, to carry the epistle from the church, settling the question about circumcision. [Acts xv. 22.] He left Antioch with Paul, and went into Greece, and was with him in the prison at Philippi when all the prisoners were miraculously loosed from their chains, and

the jailer and his house were converted. [Acts xvi. 25—34.] He united with Paul in writing the epistles to the Thessalonians, in which he is called Silvanus.

SILVANUS. (See **SILAS**.)

SIMEON, the second son of Jacob by Leah. [Gen. xxix. 33.] He was, at least in early life, of a fiery and revengeful spirit. He was probably foremost in the scheme to destroy Joseph, as he had been in the treacherous murder of the Shechemites: and Joseph, when governor of Egypt, selected him from his brethren when they went the first time to buy corn, and bound him and put him in prison, where he kept him until his brethren returned the next time, with Benjamin the youngest brother in their company. His family had their possessions in the southwestern part of Canaan, adjoining the desert between Canaan and Egypt, and the Mediterranean sea. It comprehended the southern part of the country of the Philistines.

SIMEON, an aged and pious Jew in Jerusalem, who was in the temple when the parents of Christ carried him thither, to offer for him the appointed sacrifices. [Luke ii. 25.] It had been revealed to him by the Holy Spirit, that he should not die till he had seen the Lord's Christ; and as soon as Jesus was brought before him, he knew him to be the predicted Saviour, and took him up in his arms and said, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." He prophesied also that the child should be set for the rise and fall of many, and intimated to Mary the anguish she would suffer on his account, referring to the scene of his crucifixion.

Tradition reports that Simeon died very soon after.

SIMEON, surnamed Niger, one of the teachers in the church at Antioch, who assisted in the setting apart of Paul and Barnabas, for preaching the gospel among the Gentiles, by the commandment of the Spirit. [Acts xiii. 1.]

SIMON, surnamed Peter, one of the twelve apostles. [Matt. x. 2.] (See **PETER**.)

SIMON, called the Canaanite, and also Zelotes, one of Christ's twelve apostles. [Mat. x. 4.]

SIMON, called the leper, an inhabitant of Bethany. Christ had cured him of the leprosy, and afterwards supped at his house, on which occasion Mary, the sister of Lazarus, poured precious ointment on the head of Christ. [Matt. xxvi. 6. Mark xiv. 3.]

SIMON, of Cyrene. Christ was compelled to carry his own cross till they had left the city, but being too much exhausted to bear it up the hill of Calvary, it was forced upon Simon. [Matt. xxvii. 32.]

SIMON, a Pharisee, with whom Jesus dined. [Luke vii. 36—50.] While they were at table, a woman, noted for her ill life, entered the room, and washed the Saviour's feet with tears of penitence. Simon was displeased with her conduct, but was reproved by Jesus; who forgave the sinner, and condemned the unforgiving Pharisee by a similitude.

SIMON, a man who lived in Samaria, and had long deceived the people of that city with practising the arts of magic and sorcery. [Acts viii. 9.] When Philip preached the gospel there, many of the Samaritans believed him, and Simon among the rest. When Peter and John came down from Jerusalem, by the im-

sition of their hands to confer the miraculous gifts of the Spirit upon the believers, and Simon saw this wonderful power of the apostles exercised, he showed a very depraved disposition, by offering them money to purchase for himself the same power. [Acts viii. 18.] Peter sharply reproved him; whereupon Simon begged him to pray for him, that none of the judgments of which Peter had spoken might come upon him. Whether he obeyed the apostle's injunction to repent and pray for himself, we are not told.

SISERA, captain of the army of Jabin king of Canaan. [Judg. iv. 2.] Jabin had oppressed the Israelites twenty years, and they then began to humble themselves before the Lord for their departure from his service, and he raised up to deliver them, Deborah and Barak, who went out against Sisera and defeated him, and forced him to flee for his life. The Kenites, the descendants of Moses' father-in-law, lived in that part of Israel, and were at peace both with Israel and with Jabin. Sisera therefore entered into the tent of Jael, the wife of Heber, one of these Kenites, supposing himself safe. But Jael knew who was on the Lord's side, and who was not; and when she had given him some refreshment, and he had composed himself to sleep, she drove a nail through his temples and killed him instantly, and then delivered him to his pursuers.

SOLOMON, the son of David by his wife Bathsheba; and his successor in the kingdom. Solomon possessed uncommon wisdom and discretion, an evidence of which he gave when God appeared in vision to him and offered to grant his request,

whatever it might be. [1 Kings iii. 5—14.] He desired that God would give him wisdom to use aright the blessings he then possessed, and to govern his numerous people in a manner acceptable to God and beneficial to them. His prayer was granted, and he was endowed with wisdom above all that had gone before him. "He spake three thousand proverbs, and his songs were a thousand and five." [1 Kings iv. 32, 33.] To speak of him in *modern* language, 'he was a great *naturalist*;' for he "spake of trees, from the cedar tree that is in Lebanon to the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes." "And there came of all people to hear the wisdom of Solomon." Among others, the queen of Sheba came and brought a profusion of gold and precious stones and spices of her country. [1 Kings x.] When she had seen his glory, and heard his wisdom, she said it was a true report which she had heard in her own country respecting him, except that it fell far short of the whole truth, for the half was not told her. His riches were equal to his wisdom; for he had peace with all nations, and traded to almost all parts of the then known world. His ships are said to have gone to Tarshish, a voyage which occupied three years, going and returning. He also had a port on the Red sea, from which he sent ships to Ophir for gold. Ophir is by some supposed to be the island of Ceylon. He built a splendid palace for himself in Jerusalem, which occupied him thirteen years; and also another in the forest of Lebanon, and a palace for his wife, the daughter of Pharaoh king

of Egypt. But the principal work of his life, and the work for which he was permitted to live in perfect peace that he might accomplish it, was, the building of the temple at Jerusalem. This was probably the most costly structure for one of its size that was ever erected. He employed thousands of workmen for seven years upon it, besides all the labour that David had bestowed in collecting materials. For a description of the temple, the reader is referred to Nevin's Jewish Antiquities.

While the history of the other kings of Israel is filled with war and confusion, and often blackened with idolatry, that of Solomon describes only the prosperity of the nation and the worship of God. We must, however, except the conduct of Solomon towards the close of his life. He had married many heathen women, (for he had seven hundred wives and three hundred concubines;) these led him astray from God, and he built temples for *their* gods. For this the Lord was angry with him, and informed him the kingdom should be rent from his family, and part of it given to one of his servants. This was accomplished in Jeroboam's rebellion. He also had enemies in Hadad and Rezon, who made him some trouble. He had no wars, however, and died after a reign of forty years.

SOSTHENES, chief ruler of a Jewish synagogue at Corinth. [Acts xviii. 17.] He appears to have been a convert to Christianity; for when the Jews there apprehended Paul, and brought him before Gallio, but could not get him punished, the Greeks took Sosthenes and beat him before the judgment-seat, determined to have

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revenge upon somebody. And he was united with Paul some years after, in writing the first epistle to the Corinthian church. [1 Cor. i. 1.] Probably he had left Corinth, and was travelling with Paul.

STEPHANAS. He appears to have been a Corinthian disciple, and the first convert to Christianity in Achaia. [1 Cor. xvi. 15.] Paul wrote to that church to submit themselves to such faithful and experienced brethren as Stephanas was, and to all such as laboured with them in the Lord.

STEPHEN. [Acts vi. 5.] He was the first person under the Christian dispensation, who lost his life for adhering to his belief in Christ as the Messiah. He was one of the seven first deacons who were ordained by the apostles by prayer and the laying on of hands. "He was full of faith and power, and did great wonders and miracles among the people." But he was soon made the object of persecution

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for his faithfulness in the cause of Christ, and the unanswerable arguments which he used with the Jews. At last they formed an accusation against him, and brought him before the national council or sanhedrim, under the charge of having "spoken blasphemous words against Moses and against God." Stephen stood before the council and defended himself by giving a short sketch of the history of the Jews, and by showing how they had departed from the laws of the Most High, and had now slain that Just One who had been promised them. The council grew more and more violent at his words, and when he finally declared that he then "saw heaven opened, and the Son of Man standing on the right hand of God," they rushed upon him and cast him out of the city and stoned him to death. His last breath was spent in praying, "Lord, lay not this sin to their charge." [Acts vii. 60.]

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TABITHA, a pious woman at Joppa, who was much beloved and respected for her good works and acts of charity. While Peter was at the neighbouring city of Lydda, this good woman died; and the disciples sent to him to come to them, in hopes that he would be enabled to restore her to life, as he had wrought a miracle at Lydda. Peter came, and when he had listened a while to their praises of the deceased, and seen the coats and garments which she had made for the poor, he put them all out of the room, and then said to her, Tabitha, arise. And he gave her his hand, and she arose, and he

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presented her alive to her friends. [Acts ix. 36—41.]

TALMAI, king of Geshur. His daughter Maacah was married to David, and was the mother of Absalom. [2 Sam. iii. 3.]

TAMAR. [Gen. xxxviii. 6.] She was first the wife of Er, the first-born son of Judah; but he was slain for his wickedness, before he had any children. Tamar was then given to his brother Onan; but as he knew that if he had children they would be considered as the posterity of his brother, he avoided having any. This conduct, as it was a violation of a then well known law, was offensive to

God, and he slew him also. Tamar, according to custom, was then reserved for Shelah, a younger son; but when he was old enough to be married, Judah neglected to celebrate the marriage, from the fear that Shelah would do as Onan had done, and he should be deprived of all his sons. Tamar was offended at his neglect of her, and she disguised herself with a veil, and placing herself in his way, she contrived to draw him into an illicit intercourse with herself, and accomplished her purpose without being discovered. When Judah learned her situation, he was determined to proceed against her at once as a guilty woman; but she soon disarmed him of his anger by sending him back the pledges he had left with her, his signet, bracelets, and staff, and thus convinced him not only of the shame and guilt of his own conduct with her, but of his unkindness in formerly neglecting her. She had by him a pair of twin sons, from whom were descended nearly all the tribe of Judah. Tamar spent the remainder of her days a widow in Judah's family.

TAMAR, the daughter of David. [1 Chron. iii. 9.] Her beauty was the occasion of great trouble in David's family. [2 Sam. xiii.] (See **AMNON**.)

TAPHATH, the daughter of Solomon. She was married to Abinadab, one of Solomon's twelve officers who provided food for his household. [1 Kings iv. 11.]

TARTAN, one of the three generals of Sennacherib, who commanded the detachment sent from Lachish to summon Jerusalem to surrender. [2 Kings xviii. 17.] They endeavoured to frighten Hezekiah by threats, and to induce his people to desert him; but

Hezekiah trusted in God, and was not forsaken. (See **SENNACHERIB**.)

TATNAI, governor of Samaria for the king of Persia. He was one who attempted to prevent the rebuilding of the temple and city of Jerusalem, in the time of Darius, but were disappointed. [Ezra v. 3.] (See **SHETHAR-BOZNAI**.)

TERAH, the son of Nahor, and father of Abraham. [Gen. xi. 24.] He also had a son Nahor. He accompanied his son from Ur of the Chaldees, as far as Haran on the way to Canaan, where he died, aged two hundred and five years.

TERESII, an officer at the court of Ahasuerus who conspired against the king. [Est. ii. 21.] The plot was by some means detected by Mordecai, who made it known to the king; and Teresh and Bigthan, his accomplice, were slain. Mordecai received no reward for his faithfulness at the time, but it came in a more eventful moment, that is, just at the time when Haman sought his life and the lives of every Jew in the kingdom. (See **MORDECAI**.)

TERTIUS, an early convert to Christianity. Some of Paul's epistles were dictated by him, while another person wrote them. That to the Romans was penned by Tertius. [Rom. xvi. 22.] He is supposed to be the same as Silas, the latter name in Hebrew signifying the same as Tertius in Latin.

TERTULLUS, a Roman orator whom the Jews employed to plead against Paul before Felix, the governor of Cesarea. [Acts xxiv. 1.]

THADDEUS, the surname of Lebbeus, one of the twelve apostles of our Lord. [Matt. x. 3.]

THEOPHILUS, a man of

piety, rank, and influence, to whom St. Luke addressed his Gospel, that he might be able to judge of the truth for himself. [Luke i. 3.]

THEUDAS. [Acts v. 36.] The Jews were looking for the promised Messiah at the time Christ appeared; and with his coming they expected great revolutions in their government and situation. This state of feeling gave opportunity for impostors of every description to delude the people with some false pretension or other. Theudas was one of those seditious persons who persuaded four hundred persons to follow him to the wilderness, with the expectation of wonderful advantages. Himself and his followers miserably perished.

THOMAS, one of the twelve apostles of Christ. [Matt. x. 3.] He was also called Didymus. After the resurrection of the Saviour, when several disciples had seen him, Thomas refused to believe that he was risen, until he should see for himself; and not only *see*, but put his finger into the holes which were made by the nails in his hands, and by the spear in his side. The next time Christ appeared to his followers, Thomas was with them, and the Redeemer offered to this faithless disciple his wounded hands and side for his inspection. Thomas needed no more; without another feeling of doubt he exclaimed, "My Lord and my God." [John xx. 24-29.]

TIBNI. When Omri conspired against Zimri king of Israel, and slew him, a part of the nation only joined him at first, and the remainder followed Tibni, the son of Ginath. But the forces of Omri overcame those of Tibni, and he was slain. [1 Kings xvi. 21.]

TIDAL. He was one of the allies of Chedorlaomer in his expedition against the inhabitants of the valley of Jordan: [Gen. xiv. 1.] he was called "king of nations," probably because he ruled over several small tribes.

TIGLATH-PILESER, or, 3257. Tilgath-pilneser. He is supposed to have been the first king who reigned in Nineveh, after the destruction of the ancient empire of the Assyrians, and its division into three parts. (See **AHASUERUS**.) The kings of Syria and Israel were at this time besieging Ahaz king of Judah. [2 Kings xv. 29; xvi. 7.] To obtain relief, he sent all the gold and silver in the temple and the king's treasury, to the king of Nineveh, to purchase his assistance. The plan was successful, and Tiglath-pileser ravaged the kingdom of Syria, and put an end to that government. He then marched against Israel, and took all that belonged to it beyond Jordan. But this was an injury to Judah eventually; for Ahaz was obliged to pay immense sums to his ally at the time; and his conquests in that region brought the boundaries of that formidable power in close contact with the territories of Ahaz, from whence the Jews were often troubled and impoverished by their new friends. Tiglath-pileser commenced in Israel a work of captivity and devastation which was continued by his successors, Shalmaneser, Sennacherib, and Esarhaddon, until those idolatrous and incorrigible tribes were driven from their land, and scattered abroad over the face of the earth, to be no more a people.

TIKVAH, the father of Shalum, who was the husband of Huldah the prophetess, in the

days of king Josiah. [2 Kings xxii. 14.]

TIMON, one of the first seven deacons in the church of Christ. They were ordained by the apostles at Jerusalem. [Acts vi. 5.]

TIMOTHY. In Paul's journey through Derbe and Lystra and the adjacent country, he became acquainted with a young man by the name of Timothy, or Timotheus, who had been instructed in the Old Testament Scriptures, (the only inspired writings the Jews then possessed,) by his pious mother and grandmother. [Acts xvi. 1.] He had given evidence of his piety from his childhood; and now that the gospel was preached in the neighbourhood, this family became its friends and followers. Timothy accompanied Paul to Jerusalem, and was afterwards established in Ephesus, as the pastor of that church. [1 Tim. i. 3.] Probably the last epistle that Paul ever wrote was the second to Timothy. [2 Tim. iv. 6.] There is no record left of the time or manner of his death.

TIRHAKAH, king of Ethiopia, or Cush. [2 Kings 3290. xix. 9.] He marched against Sennacherib, while the latter was besieging Jerusalem, but before he came up, the Assyrian army had been slain by the angel of the Lord. (See SENNACHERIB.)

TIRZAH, one of the daughters of Zelophehad. [Num. xxvi. 33.] Their father had no sons, but his daughters received portions among the people of their tribe, the Manassites.

TITUS, bishop of the church in the island of Crete. [Tit. i. 4.] One of Paul's epistles is addressed to him.

TOB-ADONIJAH. When Jehoshaphat restored the worship of God at the temple, he

also sent Levites throughout his dominions, to teach the people their duties to God, and the requirements of the law. Tob-adonijah was one of these men. [2 Chron. xvii. 8.]

TOBIJAH, another of the teachers sent by Jehoshaphat. [2 Chron. xvii. 8.]

TOBIAH, one of the men who opposed the rebuilding of the temple by Nehemiah. [Neh. ii. 10.] While Nehemiah was absent from the work, on a journey to Persia, the family of Eliashib the priest became connected in marriage with the family of Tobiah, and the latter had a room prepared for his reception and residence in the temple. When Nehemiah returned, he emptied the chamber of the property of Tobiah, and restored it to its proper use. [xiii. 4—9.]

TOI, king of Hamath. [2 Sam. viii. 9.] When he heard that David had conquered Hadadezer, he sent to him his son Joram to "salute him and to bless him;" for Hadadezer was the enemy of Toi. He sent him also vessels of brass, and of silver, and of gold: and David dedicated them all to the Lord.

TOLA, one of the judges of Israel. He was of the tribe of Issachar, and judged Israel twenty and three years. [Judg. x. 1, 2.]

TROPHIMUS, an Ephesian. He accompanied Paul to Jerusalem. While they were there, the elders of the church mentioned to Paul that he was frequently accused of setting aside the laws of Moses, such as circumcision, things clean and unclean, the purifications in the temple, &c.; and they advised him to disprove all such charges by uniting himself with several persons then in the temple, who were under a Nazarite's vow, the term of

TUB

which was nearly expired. Paul accepted of their advice, purified himself, and entered into the temple with those men, to remain there till the prescribed offerings should be brought. On the seventh day the Jews saw him there, and as they had before seen Trophimus in the city with him, they supposed he had taken him into the temple also: and this was contrary to their law, as Trophimus was an uncircumcised person. They therefore raised a tumult, and Paul was apprehended. [Acts xx. 4; xxi. 29.]

TRYPHENA and TRYPHOSA, two female Christians at Rome, to whom Paul sent his salutations, with the commendatory remark that "they laboured much in the Lord." [Rom. xvi. 12.]

TUBAL-CAIN, one of the sons of Lamech. He was a workman in brass and iron, and probably the first person who understood the art of

TYR

working metals. [Gen. iv. 22.]

TYCHICUS, a companion of Paul in his travels, and an assistant to him in the ministry. He was the bearer of Paul's epistle to the Ephesians, and also that to the Colossians. [Eph. vi. 21.] Before the martyrdom of Paul he sent Tychicus to Ephesus, probably to take Timothy's place while he went to Rome to be with Paul in his last hours.

TYRANNUS. He kept a kind of school for young men at Ephesus, where disputation or reasoning, or the logic of that age, was principally attended to. To this school or assembly Paul resorted for the two years in which he lived at Ephesus, disputing or reasoning upon the Christian and heathen systems of religion; and convincing many of the superiority of the former over the latter, and of its divine origin. [Acts xix. 9.]

URI

URIAH, an officer and faithful soldier in David's army. [2 Sam. xi. 3; xxiii. 39.] While he was absent with the army, David fell in love with his wife, and after committing adultery with her, he sent for Uriah to come home, with the hope of concealing his guilt. But he did not succeed; for Uriah refused to indulge himself in the pleasures of home, while his fellow-soldiers were enduring the fatigues of the camp: he therefore slept with the guard before the king's palace. His fidelity, however, instead of exalting him with the king, as it ought to have done, was the occasion of his death: for David, seeing he could not

URI

conceal his guilt by forcing its consequences upon Uriah, sent him back with a letter to Joab, the commander, to make an attack, and put Uriah in the front of the battle. By this means he caused his faithful and courageous servant to be slain. He then took Bathsheba for his wife.

URIJAH, a wicked priest in the days of Ahaz. [2 Kings xvi. 10.] When Ahaz went to Damascus to meet Tiglath-pileser, he saw an altar dedicated to some idol, the fashion of which pleased him better than the one in the temple at Jerusalem. Regardless of the sanctity of the altar which had been made by the direction of God himself, he sent a

UZZ

pattern of the new altar to Urijah, and ordered him to make one like it, and put it in the place of the brazen altar, and to offer the customary morning and evening sacrifices upon it. Urijah impiously obeyed his infatuated master, and removed the one altar to make room for the other, and used it daily.

UZZAH, the son of Abinadab, in whose house the ark had remained from the time it was sent away from the country of the Philistines, until David was established on the throne of Israel. [2 Sam. vi. 3.] Then he prepared a place for it in Jerusalem, and went to bring it from the house of Abinadab. They set it upon a new cart, and Uzzah and Ahio drove the oxen. When they had gone a part of the way, the oxen, by their uneven walk, shook the cart, and Uzzah thought the ark would fall, and he took hold of it to

UZZ

steady it. But as it was contrary to the express command of God that any one but a Levite should touch the ark, Uzzah had in doing this broken this law, "and God smote him and he died."

UZZIAH, the same who is also called Azariah, the son of Amaziah. [2 Kings xv. i. 13.] He began to reign over Judah when he was sixteen years old, and reigned fifty-two years, doing that which was right in the sight of the Lord. (See AZARIAH.)

UZZIEL, a Simeonite, and captain of a band of men who went to mount Seir and destroyed the Amalekites who still remained there, and took possession of the land for their dwelling-place. [1 Chron. iv. 42.]

UZZIEL, one of the men who assisted in repairing the wall of Jerusalem under the superintendence of Nehemiah. [Neh. iii. 8.]

VAS

VASHNI, or JOEL, one of the sons of the prophet Samuel, who committed so much iniquity in their government of the people. [1 Sam. viii. 2. 1 Chron. vi. 28.] (See SAUL.)

VASHTI, queen of Persia. [Esth. i. 9.] In the third year of Ahasuerus, he made a great feast to all the nobles of his kingdom, which lasted many days: and Vashti also made a feast to the ladies of the court.

VAS

On the seventh day, when the king was heated with wine, he commanded Vashti to be brought before him, that all his company might be gratified with a sight of her beauty. To this improper command Vashti modestly refused obedience, for which, by the advice of the counsellors of her husband, she was divorced, and another chosen in her stead. The new queen was Esther.

ZAC

ZABUD, one of the principal officers of king Solomon, and his intimate friend. [1 Kings iv. 5.]

ZACCHEUS, a rich tax-gatherer among the Jews, residing at Jericho. Luke xix. 2.]

ZAC

When Jesus passed through the city, Zaccheus wished much to see him, but being of small stature, he was unable to get a sight of him either through or over the multitudes that constantly surrounded him. To

ZAC

effect his purpose, therefore, he ascended a sycamore-tree by the side of the road where Jesus was passing. When Jesus came to the place, he said to him, "Zaccheus, make haste and come down, for to-day I must abide at thy house." And he came down and received him joyfully. But as the occupation of Zaccheus was very obnoxious to the Jews, they complained that Jesus was gone to be guest with a man that was a sinner. Zaccheus in the midst of the company avowed a change of disposition, and declared the most honourable purposes; whereupon Jesus replied, that salvation was that day come to that house.

ZACHARIAH, the son of Jeroboam. He succeeded his father in the throne, and reigned but six months, when Shallum the son of Jabesh conspired against him, and put an end to his wicked reign and his life together. [2 Kings xiv. 29; xv. 8—10.]

ZACHARIAS, a priest in the days of Herod. [Luke i. 5.] While he was ministering in the temple, an angel appeared to him and promised him a son. As he and his wife were far advanced in years, and never had a child, he doubted the angel's promise, and requested a sign whereby he should know that these things would come to pass. The angel replied, that he should be dumb until the child should be born: and immediately he was deprived of the power of speech, and continued so until he and his wife brought the child into the temple to be named and circumcised. It was supposed he would be called by his father's name: but when Elisabeth objected, they made signs to the father, to know how he would have the child named.

ZEB

Zacharias called for a writing-table, and wrote, "his name is John." This was the name the angel had directed to be given him. Then his mouth was opened, and he spoke, and praised God.

ZADOK, one of the high priests in the time of David. [2 Sam. viii. 17.] When Saul slew Ahimelech and his family, because he had unconsciously assisted David to escape from him, Zadok was the next to whom the office belonged, except Abiathar, and he had fled to David. Zadok therefore continued with Saul, and Abiathar with David; and after the latter succeeded to the throne of the former, they both retained the office. They both remained in Jerusalem at David's request, when himself was obliged to flee from Absalom; and then they were of essential service, by informing him of what was going on in the city.

ZALMUNNA, one of the kings of Midian, who was conquered by Gideon. [Judg. viii. 21.]

ZAPHNATH-PAANEAH, the name which Pharaoh gave to Joseph. [Gen. xli. 45.]

ZEBAH, one of the two kings of Midian destroyed by Gideon. [Judg. viii. 21.] (See **GIDEON**.)

ZEBEDEE, the father of James and John, two of Christ's apostles. [Matt. iv. 21.]

ZEBUL, ruler of the city of Shechem, in the absence of Abimelech. [Judg. ix. 28.] When the people conspired against Abimelech, Zebul sent him word of it, and assisted him to regain possession of the city.

ZEBULUN, one of the sons of Jacob. [Gen. xxx. 20.] His tribe had their portion in the northern part of Canaan, on

the west side of the lake of Gennesaret.

ZECHARIAH. [2 Chron. xxiv. 26.] There were two prophets of this name: the first was the son of Jehoiada, the high priest, who saved Joash from the destruction of his family by Athaliah, and afterwards placed him on the throne. After the death of Jehoiada, Joash and his people forsook the Lord and followed idols. The Spirit of the Lord came upon Zechariah, and he prophesied against their evil doings. Joash was so much offended at it, that, regardless of what Jehoiada had done for him, he ordered the son of his benefactor to be stoned.

The other prophet Zechariah lived in the time of Nehemiah, Ezra, and others who were engaged in rebuilding the temple, after the Babylonish captivity, and rendered great assistance to them, by delivering the promises of God to them for their encouragement. [Ezra v. 1. Zech. i. 1.] Nothing is known with certainty of the particulars of his life or death.

ZEDEKIAH, the son of Chenaanah. [1 Kings xxii. 11—25.] He was one of the false prophets who, being consulted by Ahab king of Israel, whether himself and Jehoshaphat king of Judah would succeed in the expedition against Ramoth-gilead, promised a favourable issue. Jehoshaphat wished, however, to inquire of a prophet of the Lord, and Micajah was brought. After he had prophesied against the expedition, Zedekiah struck him on the cheek, and reviled him; and Zechariah intimated that he would soon be obliged to fly from those who sought his life. No account is left on record of the fulfilment of this prophecy.

ZEDEKIAH, the last king in Jerusalem before the 3405. Babylonish captivity. [2 Kings xxiv. 17. Jer. xxxvii—xxxix.] The two preceding kings had been taken captive and carried to Babylon, and Zedekiah was placed on the throne by Nebuchadnezzar, against whom he soon rebelled, foolishly expecting to be able to retain his independence. But he and his people had forsaken God, and God had given them up to follow their own ways, and in so doing they brought upon themselves swift destruction. Jeremiah continually prophesied to them that their city should be destroyed; and he assured them that whoever would deliver himself up peaceably, should have his life spared. But Zedekiah and his people disregarded these predictions, and shut up Jeremiah in prison. Zedekiah afterwards held a secret conference with him, and gave orders for his better accommodation; but he refused to listen to his advice, and was finally obliged to fly from the city. He was pursued and taken; his sons were slain before his face, and then his eyes were put out, and he was carried a prisoner to Babylon, where he died. He was the son of Josiah, and the uncle of his predecessor, Jehoiachin, and the brother of *his* predecessor, Jehoiakim. His first name was Mattaniah, but Nebuchadnezzar changed it to Zechariah. He reigned eleven years.

ZEEB, one of the princes of Midian slain by the men of Ephraim, in the days of Gideon. [Judg. vii. 25.]

ZELOPHEAD, the son of Hephher, of the tribe of Manasseh. He had five daughters but no sons: and therefore his daughters received portions

in the land of Canaan, that his name should not be lost. [Num. xxvi. 23.]

ZEPHANIAH, a prophet of the Lord in the days of Josiah, probably at the close of that king's reign, and at the same time with the early part of Jeremiah's prophecies. [Zeph. i. 1.] Like all the other prophets, he reproves the Jews for their sins, and calls upon them all to repent; foretells the calamities coming upon the nation, the advent of the Messiah, and the future glory and triumph of the church in the last days.

ZERUBBABEL, the grand-son of king Jehoiachin, and heir to the Jewish throne when his people in part returned from captivity in Babylon to Jerusalem. [Ezra ii. 2.] In concert with Jeshua the high priest and many others, he attempted the rebuilding of the temple; but they were opposed by Tatnai and others, and a letter was written to the king, to persuade him to stop the work. The enemies of Israel succeeded in their attempt, and the work ceased for some years. At length, the prophets who were among them, Haggai and Zechariah, exhorted them to commence the work again, assuring them of the protection of God. Their second attempt was as strongly opposed as their first, but with very different success; for Darius, the present king, searched the records, and found the decree of Cyrus, and amply confirmed it, and directed his officers in that region to assist them in the work. Zerubbabel and his friends then finished the house.

ZERUIAH, the sister of David, and mother of Joab and Abishai and Asahel. [2 Sam. ii. 18.]

ZIBA. He was one of Saul's servants. [2 Sam. ix. 2.] After David was established on the throne, he sent for Ziba, to inquire whether there were any of Saul's family left alive, that he might show him kindness for Jonathan's sake. Ziba informed him that Mephibosheth, a son of Jonathan, who was lame, was living in Lo-debar. David immediately sent for him, and directed Ziba with his family of fifteen sons and twenty servants, to be the servants of Mephibosheth, and to till the land that had been Saul's for him. When David fled from Absalom, Ziba came to meet him, with a great present for himself and his followers, pretending great loyalty himself, but accusing Mephibosheth of taking that opportunity to forsake David, notwithstanding his kindness to him. [2 Sam. xvi. 1.] Mephibosheth, however, laid the blame on his servant when David returned, as he was lame and could not go without help.

ZILPAH. She was given to Leah at the time of her marriage with Jacob, to be her maid. [Gen. xxix. 24.] Jacob had two children by her, Gad and Asher.

ZIMRI. He was of a chief family of the house of Simeon. While the children of Israel were in the wilderness, Zimri went among the Midianites and brought a woman to the camp, where he committed adultery with her in the sight of all Israel. He was immediately slain with the partner of his crime, by Phinehas the son of Eleazar. [Num. xxv. 14.]

ZIMRI, one of the kings of Israel. He conspired against his predecessor, Elah, and slew him, and also slew all the house of Baasha. [1 Kings xvi. 9.]

He had occupied the throne but seven days, when Omri, the captain of his army, rebelled against him, and besieged him in Tirzah. When Zimri saw that the city was taken, he retired to the palace, set fire to it, and perished in the flames.

ZIPPORAH, the wife of Moses. [Ex. ii. 21.] She set out to return to Egypt with Moses, but for some reason they thought it best for her to return to her father in Midian, until Moses had executed his commission of delivering the Israelites from Pharaoh. When this had been accomplished, Zipporah's father brought her and her children to Moses. This part of the

Midianite nation was spared from the destruction which came upon all their neighbours; and some of Zipporah's relatives went with the Israelites to Canaan, and shared it with them. They were called Kenites. Jael, whose wife killed Sisera, was a Kenite.

ZOPHAR, one of Job's three friends. [Job ii. 11.] (See Job.) The 11th and 20th chapters are the words of Zophar. He is rather more severe against Job than his other friends, and his reflections upon his conduct provoked from Job the ironical reply, "no doubt but ye are the people, and wisdom shall die with you." [Job xii. 2.]

ZOROBABEL, (See **ZERUBABEL**.) [Matt. i. 12.]

TABLE

OF THE NAMES OF PERSONS MENTIONED IN SCRIPTURE, WITH THE PRONUNCIATION, AND ALSO A REFERENCE TO ONE OR MORE OF THE PASSAGES IN WHICH THEY ARE FOUND.

-
- AARON, *a'ron*. 1 Chron. vi. 3.
 Abagtha, *a-bag'thak*. Esth. i. 10.
 Abda, *ab-dah*. 1 Kings iv. 6. Neh. xi. 17.
 Abdi, *ab'dy*. 2 Chron. xxix. 12. Ezra x. 26.
 Abdiel, *ab'de-el*. 1 Chron. v. 15.
 Abdon, *ab'don*. Judg. xii. 13. 2 Chron. xxxiv. 20.
 Abednego, *a-bed'ne-go*. Dan. i. 7.
 Abel, *a'bel*. Gen. iv. 4.
 Abi, *a'by*. 2 Kings xviii. 2.
 Abia or Abijam, *ab-i'ah* or *ab-i'jam*. 1 Chron. iii. 10. Matt. i. 7. 1 Kings xiv. 31.
 Abiah, *ab-i'ah*. 1 Sam. viii. 2. 1 Chron. ii. 24; vii. 8.
 Abialbon, *ab-e-al'bon*. 2 Sam. xxiii. 31.
 Abiasaph, *ab-i'a-saf*. Ex. vi. 24.
 Abiathar, *ab-i'a-thar*. 1 Sam. xxii. 20.
 Abidah, *ab-i'dah*. Gen. xxv. 4.
 Abidan, *ab'e-dan*. Num. i. 11.
 Abiel, *ab'e-el*. 1 Sam. ix. 1.
 Abiezer, *ab-e-e'zer*. Josh. xvii. 2.
 Abigail, *ab'e-gale*. 1 Sam. xxv. 3. 1 Chr. ii. 16.
 Abihail, *ab'e-hale*. Num. iii. 35. 1 Chr. ii. 29. Esth. ii. 15.
 Abihu, *ab-i'he-w*. Ex. vi. 23.
 Abihud, *ab-i'hud*. 1 Chron. viii. 3.
 Abijah, *ab-i'jah*. 2 Chron. xxix. 1. Neh. xii. 4.
 Abimeael, *ab-be-may'el*. Gen. x. 28.
 Abimelech, *ab-im'me-lek*. Gen. xx. 2. Judg. viii. 31. 1 Chr. xviii. 16.
 Abinadab, *ab-in'na-dab*. 1 Sam. vii. 1; xvi. 8; xxxi. 2.
 Abinoam, *ab-in'no-am*. Judg. iv. 6.
 Abiram, *ab-i'ram*. Num. xvi. 1. 1 Kings xvi. 34.
 Abishag, *ab'be-shag*. 1 Kings i. 15.
 Abishai, *ab-be-shay'i*. 1 Sam. xxvi. 6.
 Abishua, *ab-be-shu'ah*. 1 Chron. vi. 4.
 Abishur, *ab'e-shur*. 1 Chron. ii. 28.
 Abital, *ab'e-tal*. 2 Sam. iii. 4.
 Abiud, *ab'e-ud*. Matt. i. 13.
 Abner, *ab'ner*. 1 Sam. xiv. 50.
 Abraham or Abram, *a'bra-ham* or *a'bram*. Gen. xi. 27; xvii. 5.
 Absalom, *ab'sa-lom*. 2 Sam. iii. 3.
 Achaicus, *a-kay'e-kus*. 1 Cor. xvi. 17.
 Achan, *a'kan*. Josh. vii. 18.
 Achbor, *ak'bor*. Gen. xxxvi. 38. 2 Kings xxii. 12.

- Achim, *a'kim*. Matt. i. 14.
 Achish, *a'kish*. 1 Sam. xxi. 10.
 Achsah, *ak'sah*. Josh. xv. 16.
 Adah, *a'dah*. Gen. iv. 23.
 Adaijah, *ad-a-i'ah*. 2 Kings xxii. 1.
 Adalia, *ad-a-li'ah*. Esth. ix. 8.
 Adam, *ad'am*. Gen. v. 1.
 Adbeel, *ad-be'el*. Gen. xxv. 13.
 Addar, *ad'dar*. 1 Chr. viii. 3.
 Addi, *ad'dy*. Luke iii. 28.
 Ader, *a'der*. 1 Chr. viii. 15.
 Adiel, *ad'e-el*. 1 Chr. iv. 36.
 Adin, *a'din*. Ezra ii. 15.
 Adina, *ad'e-na*. 1 Chr. xi. 42.
 Adino, *ad'e-no*. 2 Sam. xxiii. 8.
 Adlai, *ad-lay'i*. 1 Chr. xxvii. 29.
 Admatha, *ad'ma-thah*. Esth. i. 14.
 Adna, *ad'na*. Ezra x. 30.
 Adonibesek, *ad-on'e-be'zek*. Judg. i. 6.
 Adonijah, *ad-o-ny'jah*. 2 Sam. iii. 4.
 Adonikam, *ad-o-ny'kam*. Ezra ii. 13.
 Adoniram, *ad-o-ny'ram*. 1 Kings iv. 6.
 Adonizedek, *ad-o'ne-ze'dek*. Josh. x. 1.
 Adoraim, *ad-o-ray'im*. 2 Chr. xi. 9.
 Adoram, *ad-o'ram*. 2 Sam. xx. 24.
 Adrammelech, *ad-ram'me-lek*. 2 Kings xix. 37.
 Adriel, *ad're-el*. 2 Sam. xxi. 8.
 Agabus, *ag'a-bus*. Acts xi. 28.
 Agag, *a'gag*. Num. xxiv. 7. 1 Sam. xv. 8.
 Agrippa, *a-grip'pah*. Acts xxv. 13.
 Agur, *a'gur*. Prov. xxx. 1.
 Ahab, *a'hab*. 1 Kings vi. 18.
 Aharah, *a-har'ah*. 1 Chr. viii. 1.
 Aharhel, *a-har'hel*. 1 Chr. iv. 8.
 Ahasai, *a-has'a-i*. Neh. xi. 13.
 Ahasbai, *a-has'ba-i*. 2 Sam. xxiii. 34.
 Ahasuerus, *a-has-u-e'rus*. Esth. i. 1.
 Ahaz, *a'haz*. 2 Kings xvi. 1. 1 Chr. viii. 35.
 Ahaziah, *a-haz-i'ah*. 1 Kings xxii. 40. 2 Kings viii. 24.
 Ahban, *ah'ban*. 1 Chr. ii. 29.
 Aher, *a'her*. 1 Chr. vii. 12.
 Ahi, *a'hy*. 1 Chr. v. 15; vii. 34.
 Ahiah, *a-hy'ah*. 1 Sam. xiv. 3. 1 Kings iv. 3.
 Ahiam, *a-hy'am*. 2 Sam. xxiii. 33.
 Ahian, *a-hy'an*. 1 Chr. vii. 19.
 Ahiezer, *a-hy-e'zer*. Num. i. 12.
 Ahihud, *a-hy'ud*. Num. xxxiv. 27.
 Ahijah, *a-hy'jah*. 1 Kings xi. 30.
 Ahikam, *a-hy'kam*. 2 Kings xxii. 12.
 Ahilud, *a-hy'lud*. 2 Sam. viii. 16.
 Ahimaaz, *a-him'a-az*. 1 Sam. xiv. 50. 2 Sam. xv. 27.
 Ahiman, *a-hy'man*. Num. xiii. 22. 1 Chr. ix. 17.
 Ahimelech, *a-him'me-lek*. 1 Sam. xxii. 9. 2 Sam. viii. 17.
 Ahimoth, *a'he-moth*. 1 Chr. vi. 25.
 Ahinadab, *a-hin'na-dab*. 1 Kings iv. 14.
 Ahinoam, *a-hin'no-am*. 1 Sam. xiv. 50; xxv. 43.

- Ahio, *a-hy'o*. 2 Sam. vi. 3.
 Ahira, *a-hy'rah*. Num. i. 15.
 Ahiram, *a-hy'ram*. Num. xxvi. 38.
 Ahisamach, *a-his'a-mak*. Ex. xxxi. 6.
 Ahishahar, *a-hy-shay'har*. 1 Chr. vii. 10.
 Ahishar, *a-hy'shar*. 1 Kings iv. 6.
 Ahithophel, *a-hith'o-fel*. 2 Sam. xv. 12.
 Ahitub, *a-hy'tub*. 1 Sam. xiv. 3.
 Ahlab, *ah'lab*. Judg. i. 31.
 Ahlai, *ah'lay*. 1 Chr. xi. 41.
 Ahoah, *a-ho'ah*. 1 Chr. viii. 4.
 Aholah, *a-ho'lah*. Ez. xxiii. 4.
 Aholiab, *a-ho'le-ab*. Ex. xxxi. 6.
 Aholibah, *a-ho'le-bah*. Ez. xxiii. iv.
 Aholibamah, *a-ho-le-bay'mah*. Gen. xxxvi. 2.
 Ahumai, *a-hew'ma-i*. 1 Chr. iv. 2.
 Ahuzam, *a-hew'zam*. 1 Chr. iv. 6.
 Ahuzzath, *a-huz'zath*. Gen. xxvi. 26.
 Ajah, *a'jah*. Gen. xxxvi. 24.
 Akan, *a'kan*. Gen. xxxvi. 27.
 Akkub, *ak-kub*. 1 Chr. iii. 24.
 Alameth, *al'a-meth*. 1 Chr. vii. 8.
 Alemeth, *al'e-meth*. 1 Chr. viii. 36.
 Alexander, *al-egz-an'der*. Mark xv. 21. Acts iv. 6; xix. 33.
 1 Tim. i. 20.
 Aliah, *a-ly'ah*. 1 Chr. i. 51.
 Alian, *al'e-an*. 1 Chr. i. 40.
 Allon, *al'lon*. 1 Chr. iv. 37.
 Almodad, *al-mo'dad*. Gen. x. 26.
 Alpheus, *al-fe'us*. Matt. x. 3.
 Alvah, *al'vah*. Gen. xxxvi. 40.
 Alvan, *al'van*. Gen. xxxvi. 23.
 Amal, *a'mal*. 1 Chr. vii. 35.
 Amalek, *am'a-lek*. Gen. xxxvi. 12. Ex. xvii. 10.
 Amariah, *am-a-ry'ah*. 1 Chr. vi. 7; xxiii. 19.
 Amasa, *a-may'sah*. 1 Chr. ii. 17.
 Anasai, *am-a-say'i*. 1 Chr. vi. 25.
 Amashai, *am-a-shay'i*. Neh. xi. 13.
 Amasiah, *am-a-si'ah*. 2 Chr. xvii. 16.
 Amaziah, *am-a-zi'ah*. 2 Kings xii. 21. 1 Chr. vi. 45. Amos
 vii. 10.
 Ami, *a'my*. Ezra ii. 57.
 Aminadab, *a-min'a-dab*. Matt. i. 4.
 Amittai, *a-mit'tay*. 2 Kings xiv. 25.
 Ammiel, *am'me-el*. Num. xiii. 12.
 Amminihud, *am'me-hud*. Num. xxxiv. 20.
 Amminadab, *am-min'a-dab*. Ex. vi. 23. Ruth iv. 20. 1 Chr.
 xv. 10.
 Ammishaddai, *am-me-shad'da-i*. Num. i. 12.
 Ammizabad, *am-miz'a-bad*. 1 Chr. xxvii. 6.
 Amnon, *am'non*. 1 Chr. iii. 1; iv. 20.
 Amok, *a'mok*. Neh. xii. 7.
 Amon, *a'mon*. 2 Kings xxi. 18.
 Amos, *a'moz*. Luke iii. 25. Amos i. 1.
 Amoz, *a'moz*. Is. i. 1.
 Amplias, *am'ple-as*. Rom. xvi. 8.

- Amram, *am'ram*. Ex. vi. 18. 1 Chr. i. 41. Ezra x. 34.
 Amraphel, *am'ra-fel*. Gen. xiv. 1.
 Amzi, *am'zy*. 1 Chr. vi. 46.
 Anah, *a'nah*. Gen. xxxvi. 2. 24.
 Anaiah, *an-a-i'ah*. Neh. viii. 4.
 Anak, *a'nak*. Josh. xv. 14.
 Anamim, *an-a'mim*. Gen. x. 13.
 Anan, *a'nan*. Neh. x. 26.
 Anani, *an-a'ny*. 1 Chr. iii. 24.
 Ananiah, *an-a-ny'ah*. Neh. iii. 23.
 Ananias, *an-a-ny'as*. Acts v. 1; ix. 10.
 Anath, *a'nath*. Judg. iii. 31.
 Anathoth, *an'a-thoth*. 1 Chr. vii. 8.
 Andrew, *an'drew*. Luke vi. 14.
 Andronicus, *an-dro-ny'kus*. Rom. xvi. 7.
 Aner, *a'ner*. Gen. xiv. 24.
 Aniam, *a-ny'am*. 1 Chr. vii. 19.
 Anna, *an'nah*. Luke ii. 36.
 Annas, *an'nas*. Luke iii. 2.
 Antipas, *an'te-pas*. Rev. ii. 13.
 Antiohijah, *an-to-thi'jah*. 1 Chr. viii. 24.
 Anub, *a'nub*. 1 Chr. iv. 8.
 Apelles, *a-pel'les*. Rom. xvi. 10.
 Aphiah, *a-fy'ah*. 1 Sam. ix. 1.
 Aphses, *af'sez*. 1 Chr. xxiv. 15.
 Apollos, *a-pol'los*. Acts xviii. 24.
 Appaim, *ap-pay'im*. 1 Chr. ii. 30.
 Apphia, *af'e-ah*. Philem. 2.
 Aquila, *ak'quil-ah*. Acts xviii. 2.
 Ara, *a'rah*. 1 Chr. vii. 38.
 Arad, *a'rad*. Num. xxi. 1. 1 Chr. viii. 15.
 Arah, *a'rah*. 1 Chr. vii. 39.
 Aram, *a'ram*. Gen. x. 22; xxii. 21.
 Aran, *a'ran*. Gen. xxxvi. 28.
 Araunah, *a-raw'nah*. 2 Sam. xxiv. 16.
 Archelaus, *ar-ke-lay'us*. Matt. ii. 22.
 Archippus, *ar-kip'pus*. Col. iv. 17.
 Ard, *ard*. Gen. xlv. 21.
 Ardon, *ar'don*. 1 Chr. ii. 18.
 Areli, *ar-e'ly*. Gen. xlv. 16.
 Aretas, *a-re'tas*. 2 Cor. ii. 32.
 Argob, *ar'gob*. 2 Kings xv. 25.
 Aridai, *a-rid'a-i*. Esth. ix. 9.
 Aridatha, *a-rid'a-thah*. Esth. ix. 8.
 Ariei, *a-ry'eh*. 2 Kings xv. 25.
 Ariel, *a're-el*. Ezra viii. 16.
 Arioch, *a're-ok*. Gen. xiv. 1. Dan. ii. 25.
 Arisai, *a-ris'a-i*. Esth. ix. 9.
 Aristarchus, *ar-is-tar'kus*. Acts xix. 29.
 Aristobulus, *ar-is-to-bew'lus*. Rom. xvi. 10.
 Armoni, *ar-mo'ny*. 2 Sam. xxi. 8.
 Arnan, *ar'nan*. 1 Chr. iii. 21.
 Arod, *a'rod*. Num. xxvi. 17.
 Arodi, *a-ro'dy*. Gen. xlv. 16.
 Arphaxad, *ar-fax'ad*. Gen. x. 22.
 Artaxerxes, *ar-tax-erx'es*. Ezra iv. 7.

Artemas, *ar'te-mas*. Tit. iii. 12.
 Arza, *ar'zah*. 1 Kings xvi. 9.
 Asa, *a'sah*. 1 Kings xv. 8.
 Asahel, *as'a-el*. 2 Sam. ii. 18. 2 Chr. xvii. 8.
 Asahiah, *as-a-hi'ah*. 2 Kings xxii. 12.
 Asaiah, *as-a-i'ah*. 1 Chr. iv. 36 ; vi. 30. 2 Chr. xxxiv. 20.
 Asaph, *a'saf*. 2 Kings xviii. 18. 1 Chr. vi. 39.
 Asareel, *as-a-re'el*. 1 Chr. iv. 16.
 Asarelah, *as-a-re'lah*. 1 Chr. xxv. 2.
 Asenath, *as'e-nath*. Gen. xli. 45.
 Ashbea, *ash'be-ah*. 1 Chr. iv. 21.
 Ashbel, *ash'bel*. Gen. xlii. 21.
 Asher, *ash'er*. Gen. xxx. 13.
 Ashkenaz, *ash'ke-naz*. Gen. x. 3.
 Ashpenaz, *ash'pe-naz*. Dan. i. 3.
 Ashriel, *ash're-el*. 1 Chr. vii. 14.
 Ashuath, *a-shu'ath*. 1 Chr. vii. 33.
 Ashur, *ash'ur*. Gen. x. 22.
 Asiel, *a'se-el*. 1 Chr. iv. 35.
 Asnah, *as'nah*. Ezra ii. 50.
 Asnapper, *as-nap'per*. Ezra iv. 10.
 Aspatha, *as'pa-thah*. Esth. ix. 7.
 Asriel, *as're-el*. Num. xxvi. 31.
 Assir, *as'ser*. Ex. vi. 24.
 Asyncritus, *a-sin'kre-tus*. Rom. xvi. 14.
 Atad, *a'tad*. Gen. l. 10.
 Atarah, *at'a-rah*. 1 Chr. ii. 26.
 Ater, *a'ter*. Ezra ii. 16.
 Athaiah, *ath-a-i'ah*. Neh. xi. 4.
 Athaliah, *ath-a-ly'ah*. 2 Kings viii. 26. 1 Chr. viii. 26.
 Athlai, *ath'lay*. Ezra x. 28.
 Attai, *at'tay*. 1 Chr. ii. 35.
 Augustus, *aw-gus'tus*. Luke ii. 1.
 Azaliah, *az-a-ly'ah*. 2 Kings xxii. 3.
 Azaniah, *az-a-ny'ah*. Neh. x. 9.
 Azariah, *az-a-ry'ah*. 1 Kings iv. 2. 5. 2 Kings xiv. 21. 1 Chr.
 ii. 8. 38. 2 Chr. xv. 1 ; xxi. 2. Neh. iii. 23. Dan. i. 6.
 Azaz, *a'zaz*. 1 Chr. v. 8.
 Azareel, *az-a-re'el*. 1 Chr. xxv. 18.
 Azaziah, *az-a-zy'ah*. 2 Chr. xxxi. 13.
 Azbuk, *az'buk*. Neh. iii. 16.
 Azel, *a'zel*. 1 Chr. ix. 37.
 Azgad, *az'gad*. Ezra viii. 12.
 Aziel, *a'ze-el*. 1 Chr. xv. 20.
 Aziza, *a-zy'zah*. Ezra x. 27.
 Azmaveth, *az'ma-veth*. 1 Chr. xxvii. 25.
 Azor, *a'zor*. Matt. i. 13.
 Azriel, *az're-el*. 1 Chr. v. 24.
 Azrikam, *az-ry'kam*. 1 Chr. iii. 23.
 Azubah, *az-yew'bah*. 1 Chr. ii. 18.
 Azur, *a'zur*. Ezek. xi. 1.
 Azzan, *az'zan*. Num. xxxiv. 26.
 Azzur, *az'zur*. Neh. x. 17.

Baal, *bay'al*. 1 Chr. v. 5 ; viii. 30.

Baal-hanan, *bay'al-han'an*. Gen. xxxvi. 39. 1 Chr. xxvii. 29.

- Baalis, *bay'al-is*. Jer. xl. 14.
 Baaseiah, *ba-a-sy'ah*. 1 Chr. vi. 40.
 Baana, *bay-a'nah*. 1 Kings iv. 12. Neh. iii. 4.
 Baanah, *bay-a'nah*. 2 Sam. iv. 6. 1 Kings iv. 16. Ezra ii. 2.
 Baara, *bay-a'rah*. 1 Chr. viii. 8.
 Baashah, *bay-a'shah*. 1 Kings xv. 16.
 Bakbakkar, *bak-bak'ar*. 1 Chr. ix. 15.
 Bakbuk, *bak'buk*. Ezra ii. 51.
 Bakbukiab, *bak-buk-i'ah*. Neh. xi. 17.
 Balaam, *bay'lam*. Num. xxii. 5.
 Baladan, *bal-a'dan*. 2 Kings xx. 12.
 Balak, *bay'lak*. Num. xxii. 2.
 Bani, *bay'ny*. 2 Sam. xxiii. 36. 1 Chr. vi. 46.
 Barabbas, *bar-ab'bas*. Matt. xxvii. 20.
 Barachel, *bar'a-kel*. Job xxxii. 2.
 Barachiah, *bar-a-ky'ah*. Zech. i. 1.
 Barak, *bay'rak*. Judg. iv. 6.
 Bariah, *bay-ri'ah*. 1 Chr. iii. 22.
 Barjesus, *bar-je'sus*. Acts xiii. 6.
 Barkos, *bar'kos*. Ezra ii. 53.
 Barnabas, *bar'na-bas*. Acts xi. 22.
 Barsabas, *bar'sa-bas*. Acts i. 23; xv. 22.
 Bartholomew, *bar-thol'o-mew*. Matt. x. 3.
 Bartimeus, *bar-te-me'us*. Mark x. 46.
 Baruch, *bay'ruk*. Neh. iii. 20. Jer. xxxii. 12.
 Barzillai, *bar-zil'la-i*. 2 Sam. xvii. 27.
 Basmath, *bas'math*. 1 Kings iv. 15.
 Bashemath, *bash'e-math*. Gen. xxvi. 34.
 Bathsheba, *bath-she'bah*. 2 Sam. xi. 3.
 Bealiah, *be-a-li'ah*. 1 Chr. xii. 5.
 Bebai, *beb'a-i*. Ezra viii. 11.
 Becher, *be'ker*. Gen. xlvi. 21. Num. xxvi. 35.
 Bechorath, *bek'o-rath*. 1 Sam. ix. 1.
 Bedeiah, *bed-a-i'ah*. Ezra x. 35.
 Bedad, *be'dad*. Gen. xxxvi. 35.
 Bedan, *be'dan*. 1 Sam. xii. 11.
 Beeliada, *be-el-i'a-dah*. 1 Chr. xiv. 7.
 Beera, *be-e'ra*. 1 Chr. vii. 37.
 Beerah, *be-e'rah*. 1 Chr. v. 6.
 Beeri, *be-e'ry*. Gen. xxvi. 34. Hos. i. 1.
 Bela, *be'lah*. Gen. xxxvi. 32.
 Belah, *be'lah*. Gen. xlvi. 21.
 Belshazzar, *bel-shaz'ar*. Dan. v. 1.
 Belteshazzar, *bel-te-shaz'ar*. Dan. iv. 8.
 Ben, *ben*. 1 Chr. xv. 18.
 Benaiah, *ben-a'yah*. 2 Sam. viii. 18. 1 Chr. iv. 36. Ezra x. 25.
 30. 35. 43.
 Benammi, *ben-am'my*. Gen. xix. 38.
 Benhadad, *ben-hay'dad*. 1 Kings xv. 18.
 Benhail, *ben-hay'il*. 2 Chr. xvii. 7.
 Benhanan, *ben-hay'nan*. 1 Chr. iv. 20.
 Beninu, *ben-i'nu*. Neh. x. 13.
 Benjamin, *ben'ja-min*. Gen. xxxv. 18.
 Beno, *be'no*. 1 Chr. xxiv. 26.
 Benoni, *be-no'ny*. Gen. xxxv. 18.
 Benzobeth, *ben-zo'heth*. 1 Chr. iv. 20.

- Beor, *be'or*. Gen. xxxvi. 32. Num. xxii. 5.
 Bera, *be'rah*. Gen. xiv. 2.
 Berachah, *ber-a'kah*. 1 Chr. xii. 3.
 Berachiah, *ber-a-ky'ah*. 1 Chr. vi. 39.
 Beraiah, *ber-a-i'ah*. 1 Chr. viii. 21.
 Bered, *be'red*. 1 Chr. vii. 20.
 Berechiah, *ber-e-ky'ah*. 2 Chr. xxviii. 12.
 Beri, *be'ry*. 1 Chr. vii. 36.
 Beriah, *be-ry'ah*. Gen. xlvi. 17.
 Bernice, *ber-ny'se*. Acts xxv. 13.
 Berodach-baladan, *be-ro'dak-bal-a'dan*. 2 Kings xx. 12.
 Besai, *be'say*. Neh. vii. 52.
 Bethgader, *beth-gay'der*. 1 Chr. ii. 51.
 Bethlehem, *beth'le-hem*. 1 Chr. ii. 51; iv. 4.
 Bethrapha, *beth-ray'fah*. 1 Chr. iv. 12.
 Bethuel, *beth'yew-cl*. Gen. xxii. 22.
 Bethzur, *beth'zur*. 1 Chr. ii. 45.
 Bezai, *be'zay*. Ezra ii. 17.
 Bezaleel, *bez-a-le'el*. Ex. xxxi. 2. Ezra x. 30.
 Bezer, *be'zer*. 1 Chr. vii. 37.
 Bichri, *bik'ry*. 2 Sam. xx. 1.
 Bidkar, *bid'kar*. 2 Kings ix. 25.
 Bigtha, *big'thah*. Esth. i. 10.
 Bigthan, *big'than*. Esth. ii. 21.
 Bildad, *bil'dad*. Job ii. 11.
 Bilgah, *bil'gah*. 1 Chr. xxiv. 14.
 Bilhah, *bil'hah*. Gen. xxix. 29.
 Bilhan, *bil'han*. 1 Chr. vii. 10.
 Bilshan, *bil'shan*. Ezra ii. 2.
 Bimhal, *bim'hal*. 1 Chr. vii. 33.
 Binea, *bin'e-a*. 1 Chr. viii. 37.
 Binnui, *bin'u-i*. Ezra x. 30.
 Birsha, *ber'sha*. Gen. xiv. 2.
 Birzavith, *bir-zay'vith*. 1 Chr. vii. 31.
 Bishlam, *bish'lam*. Ezra iv. 7.
 Bithiah, *bith-i'ah*. 1 Chr. iv. 18.
 Biztha, *biz'thah*. Esth. i. 10.
 Blastus, *blas'tus*. Acts xii. 20.
 Boaz, *bo'az*. Ruth ii. 1.
 Bocheru, *bok'er-ru*. 1 Chr. viii. 38.
 Bohan, *bo'han*. Josh. xv. 6.
 Booz, *bo'oz*. Matt. i. 5.
 Bosor, *bo'sor*. 2 Pet. ii. 15.
 Bukki, *buk'ky*. Num. xxxiv. 22. 1 Chr. vi. 5.
 Bukkiah, *buk-ky'ah*. 1 Chr. xxv. 4.
 Bunah, *bew'nah*. 1 Chr. ii. 25.
 Bunni, *bun'ny*. Neh. ix. 4.
 Buz, *buz*. Gen. xxii. 21. Jer. xxv. 23.
 Buzi, *bew'zy*. Ez. i. 3.
 Caiaphas, *kay'a-fas*. Matt. xxvi. 3.
 Cain, *kain*. Gen. iv. 2.
 Cainan, *kay'nan*. Luke iii. 36.
 Calcol, *kal'kol*. 1 Chr. ii. 6.
 Caleb, *kay'leb*. Num. xiii. 6.
 Canaan, *kay'nan*. Gen. ix. 22.

- Candace, *kan-day'se*. Acts viii. 27.
 Caphthorim, *kaf'to-rim*. Gen. x. 14.
 Carmi, *kar'my*. Gen. xlv. 9. Josh. vii. 1. 1 Chr. iv. 1.
 Carpus, *kar'pus*. 2 Tim. iv. 13.
 Carshena, *kar-she'nah*. Esth. i. 14.
 Casluhim, *kas-lew'him*. Gen. x. 14.
 Cephas, *se'fas*. John i. 42.
 Chalcol, *kal'kol*. 1 Kings iv. 31.
 Chedorlaomer, *ked-or-lay-o'mer*. Gen. xiv. 4.
 Chelal, *ke'lal*. Ezra x. 30.
 Chelub, *ke'lub*. 1 Chr. xxvii. 26.
 Chelubai, *ke-lew'bay*. 1 Chr. ii. 9.
 Chenaanah, *ke-nay'a-nah*. 1 Kings xxii. 11.
 Chenani, *ken'a-ny*. Neh. ix. 4.
 Chenaniah, *ken-a-ny'ah*. 1 Chr. xv. 22.
 Chephirah, *kef-i'rah*. Ezra ii. 25.
 Cheran, *ke'ran*. Gen. xxxvi. 26.
 Chesed, *ke'sed*. Gen. xxii. 22.
 Chidon, *ky'don*. 1 Chr. xiii. 9.
 Chileab, *kil'e-ab*. 2 Sam. iii. 3.
 Chilion, *kil'e-on*. Ruth i. 2.
 Chimham, *kim'ham*. 2 Sam. xix. 37.
 Chislon, *kis'lon*. Num. xxxiv. 21.
 Chloe, *clo'e*. 1 Cor. i. 11.
 Chozeba, *ko-ze'bah*. 1 Chr. iv. 22.
 Chusa, *kew'sah*. Luke viii. 3.
 Cis, *cis*. Acts xiii. 21.
 Claudia, *klaw'de-a*. 2 Tim. iv. 21.
 Claudius, *klaw'de-us*. Acts xviii. 2.
 Clement, *kle'ment*. Phil. iv. 3.
 Cleophas, *kle'o-fas*. Luke xxiv. 18.
 Colhozeh, *kol-ho'zeh*. Neh. iii. 15.
 Conaniah, *ko-na-ny'ah*. 2 Chr. xxxi. 12.
 Coniah, *ko-ny'ah*. Jer. xxii. 24.
 Core, *ko're*. Jude 11.
 Cornelius, *kor-ne'le-us*. Acts x. 1.
 Cosam, *ko'zam*. Luke iii. 28.
 Coz, *koz*. 1 Chr. iv. 8.
 Cozbi, *koz'be*. Num. xxv. 15.
 Crescens, *kres'sens*. 2 Tim. iv. 10.
 Crispus, *kris'pus*. Acts xviii. 8.
 Cush, *kush*. Gen. x. 6.
 Cushanrishathaim, *kush'an-rish-a-tha'im*. Judg. iii. 8.
 Cushi, *kush'i*. 2 Sam. xviii. 22. Zeph. i. 1.
 Cyrenius, *sy-re'ne-us*. Luke ii. 2.
 Cyrus, *sy'rus*. 2 Chr. xxxvi. 22.

 Dalphon, *dal'fon*. Esth. ix. 7.
 Damaris, *dam'a-ris*. Acts xvii. 34.
 Dan, *dan*. Gen. xxx. 6.
 Daniel, *dan'e-el*. 1 Chr. iii. 1. Neh. x. 6. Dan. i. 6.
 Dara, *day'rah*. 1 Chr. ii. 6.
 Darda, *dar'dah*. 1 Kings iv. 31.
 Darius, *da-ry'us*. Dan. v. 31.
 Darkon, *dar'kon*. Ezra ii. 56.
 Dathan, *day'than*. Num. xvi. 1.

- David, *day'vid*. Ruth iv. 22.
 Debir, *de'ber*. Josh. x. 3.
 Deborah, *deb'o-rah*. Gen. xxxv. 8. Judg. iv. 6.
 Dedan, *de'dan*. Gen. x. 7.
 Dekar, *de'kar*. 1 Kings iv. 9.
 Delaiah, *de-la-i'ah*. 1 Chr. iii. 24.
 Delilah, *del'e-lah*. Judg. xvi. 4.
 Demas, *de'mas*. Col. iv. 14.
 Demetrius, *de-me'tre-us*. Acts xix. 24. 3 John 12.
 Deuel, *de'yew-el*. Num. i. 14.
 Diblaim, *dib-lay'im*. Hos. i. 3.
 Dibri, *dib'ry*. Lev. xxiv. 11.
 Didymus, *did'e-mus*. John xi. 16.
 Diklab, *dik'lah*. Gen. x. 27.
 Dinah, *dy'nah*. Gen. xxx. 21.
 Dionysius, *dy-o-nish'e-us*. Acts xvii. 34.
 Diotrephes, *di-ot're-fes*. 3 John 9.
 Dishan, *dy'shan*. Gen. xxxvi. 21.
 Dishon, *dy'shon*. Gen. xxxvi. 21.
 Dodanim, *do-day'nim*. Gen. x. iv.
 Dodavah, *do-day'vah*. 2 Chr. xx. 37.
 Dodo, *do'do*, (as so-lo.) Judg. x. 1.
 Doeg, *do'eg*. 1 Sam. xxi. 7.
 Dorcas, *dor'kas*. Acts ix. 36.
 Drusilla, *drew-sil'lah*. Acts xxiv. 24.
 Dumah, *dew'mah*. Gen. xxv. 14.

 Ebal, *e'bal*. Gen. xxxvi. 23.
 Ebed, *e'bed*. Gen. ix. 26. Ezra viii. 6.
 Ebed-melech, *e'bed-me'lek*. Jer. xxxviii. 8.
 Eber, *e'ber*. Gen. x. 24.
 Ebiasaph, *e-by'a-saf*. 1 Chr. vi. 23.
 Eder, *e'der*. 1 Chr. xxiii. 23.
 Edom, *e'dom*. Gen. xxv. 30.
 Eglah, *eg'lah*. 2 Sam. iii. 5. 1 Chr. iii. 3.
 Ehi, *e'hi*. Gen. xlvi. 21.
 Ehud, *e'hud*. Judg. iii. 15. 1 Chr. vii. 10.
 Eker, *e'ker*. 1 Chr. ii. 27.
 Eladah, *el-a'dah*. 1 Chr. vii. 20.
 Elah, *e'lah*. Gen. xxxvi. 41. 1 Kings xvi. 8. 1 Chr. ix. 8.
 Elam, *e'lam*. Gen. x. 22. 1 Chr. xxvi. 3.
 Elasah, *el-a'sah*. Ezra x. 22.
 Eldaah, *el-day'ah*. Gen. xxv. 4.
 Eldad, *el'dad*. Num. xi. 26.
 Elead, *e'le-ad*. 1 Chr. vii. 21.
 Eleasah, *el-e-a'sah*. 1 Chr. ii. 39.
 Eleazar, *el-e-a'zar*. Ex. vi. 23. 2 Sam. xxiii. 9. 1 Chr. xxiii. 21.
 Elhanan, *el-hay'nan*. 2 Sam. xxi. 19.
 Eli, *e'ly*. 1 Sam. i. 25.
 Eliab, *e-ly'ab*. Num. i. 9; xvi. 1. 1 Sam. xvi. 6. 1 Chr. xv.
 18. 2 Chr. xi. 18.
 Eliada, *e-ly'a-dah*. 1 Chr. iii. 8. 2 Chr. xvii. 17.
 Eliadah, *e-ly'a-dah*. 1 Kings xi. 23.
 Eliah, *e-ly'ah*. 1 Chr. viii. 27. Ezra x. 26.
 Eliahba, *e-ly'ah-bah*. 2 Sam. xxiii. 32.
 Elias, *e-ly'as*. Matt. xvii. 11. Luke i. 17.

- Eliakim, *e-ly'a-kim*. 2 Kings xviii. 18.
 Eliam, *e-ly'am*. 2 Sam. xxiii. 34.
 Eliasaph, *e-ly'a-saf*. Num. i. 14.
 Eliashib, *e-ly'a-shib*. 1 Chr. iii. 24. Ezra x. 27. 36.
 Eliathah, *e-ly'a-thah*. 1 Chr. xxv. 4.
 Eliel, *e-ly'el*. 1 Chr. v. 24; vi. 34.
 Elienai, *el-e-e'na-i*. 1 Chr. viii. 20.
 Eliezer, *el-e-e'zer*. Gen. xv. 2. Ex. xviii. 4. 1 Chr. vii. 8;
 xv. 24; xxvii. 16. 2 Chr. xx. 37.
 Elihoenai, *el-e-ho'e-nay*. Ezra viii. 4.
 Elihoreph, *el-e-ho'ref*. 1 Kings iv. 3.
 Elihu, *e-ly'hero*. 1 Sam. i. 4. 1 Chr. xii. 20; xxvii. 18. Job
 xxxii. 2.
 Elijah, *e-ly'jah*. 1 Kings xvii. 1.
 Elika, *e-ly'kah*. 2 Sam. xxiii. 25.
 Elimelech, *e-lim'e-lek*. Ruth i. 2.
 Eliphal, *el'e-fal*. 1 Chr. xi. 35.
 Eliphalet, or Eliphelet, *e-lif'a-let*, or *e-lif'e-let*. 2 Sam. v. 16.
 1 Chr. iii. 8.
 Eliphaz, *el'le-faz*. Gen. xxxvi. 4. Job ii. 11.
 Elipheleh, *e-lif'e-leh*. 1 Chr. xv. 18.
 Elisabeth, *e-liz'a-beth*. Luke i. 5.
 Eliseus, *el-e-se'us*. Luke iv. 27.
 Elisha, *e-ly'shah*. 1 Kings xix. 16, 17.
 Elishah, *e-ly'shah*. Gen. x. 4.
 Elishama, *e-lish'a-mah*. Num. i. 10. 1 Chr. iii. 8. 2 Chr.
 xvii. 8.
 Elishaphat, *e-lish'a-fat*. 2 Chr. xxiii. 1.
 Elisheba, *e-lish'e-bah*. Ex. vi. 23.
 Elishua, *el-e-shu'ah*. 2 Sam. v. 15.
 Eliud, *e-ly'ud*. Matt. i. 14.
 Elizaphan, *e-liz'a-fan*. Num. xxxiv. 25.
 Elizur, *e-ly'zur*. Num. ii. 10.
 Elkanah, *el-kay'nah*. Ex. vi. 24. 1 Sam. i. 1. 1 Chr. xv. 23.
 2 Chr. xxviii. 7.
 Elmodam, *el-mo'dam*. Luke iii. 28.
 Elnaam, *el-na'am*. 1 Chr. xi. 46.
 Elnathan, *el-nay'than*. 2 Kings xxiv. 8. Ezra viii. 16. Jer.
 xxvi. 22.
 Elon, *e'lon*. Gen. xxvi. 34; xlv. 14. Judg. xii. 11.
 Elpaal, *el-pay'al*. 1 Chr. viii. 12.
 Elpalet, *el-pay'let*. 1 Chr. xiv. 5.
 Eluzai, *e-lu'za-i*. 1 Chr. xii. 5.
 Elymas, *el-e'mas*. Acts xiii. 8.
 Elzabad, *el-zay'bad*. 1 Chr. xii. 12.
 Elzaphan, *el-zay'fan*. Ex. vi. 22.
 Emanuel, *e-man'u-el*. Matt. i. 23.
 Emmor, *em'mor*. Acts vii. 16.
 Enan, *e'nan*. Num. i. 15.
 Eneas, *e-ne'as*. Acts ix. 33.
 Enoch, *e'nok*. Gen. iv. 17.
 Enos, *e'nos*. Gen. iv. 26.
 Enosh, *e'nosh*. 1 Chr. i. 1.
 Epaphras, *ep'a-fras*. Col. i. 7.
 Epaphroditus, *e-paf-ro-dy'tus*. Phil. ii. 25.
 Epenetus, *e-pe-ne'tus*. Rom. xvi. 5.

- Ephah, *e'fah*. Gen. xxv. 4. 1 Chr. ii. 46, 47.
 Ephai, *e'fay*. Jer. xl. 8.
 Ephher, *e'fer*. 1 Chr. i. 33.
 Ephlal, *ef'lal*. 1 Chr. ii. 37.
 Ephod, *e'fod*. Num. xxxiv. 23.
 Ephraim, *e'fra-im*. Gen. xli. 52.
 Ephrath, *ef'rath*. 1 Chr. ii. 19.
 Ephron, *e'fron*. Gen. xxiii. 8.
 Er, *er*. Gen. xxxviii. 3.
 Eran, *e'ran*. Num. xxvi. 36.
 Erastus, *e-ras'tus*. Acts xix. 22.
 Eri, *e'ry*. Gen. xlv. 16.
 Esaias, *ez-zay'yas*. Matt. iii. 3.
 Esar-haddon, *e'sar-had'don*. Isaiah xxxvii. 38.
 Esau, *e'saw*. Gen. xxv. 25.
 Eshbaal, *esh-bay'al*. 1 Chr. viii. 33.
 Eshban, *esh'ban*. Gen. xxxvi. 26.
 Eshcol, *esh'kol*. Gen. xiv. 13.
 Eshek, *e'shek*. 1 Chr. viii. 39.
 Eshtemoa, *esh-tem'o-ah*. 1 Chr. iv. 17.
 Eshton, *esh'ton*. 1 Chr. iv. 12.
 Esli, *es'ly*. Luke iii. 25.
 Esrom, *es'rom*. Matt. i. 3.
 Esther, *es'ter*. Esth. ii. 7.
 Etam, *e'tam*. 1 Chr. iv. 3.
 Ethan, *e'than*. 1 Kings iv. 31. 1 Chr. vi. 42.
 Ethnan, *eth'nan*. 1 Chr. iv. 7.
 Ethni, *eth'ny*. 1 Chr. vi. 41.
 Eubulus, *yew-bew'lus*. 2 Tim. iv. 21.
 Eve, *eve*. Gen. iii. 20.
 Evilmerodach, *e'vil-me-ro'dak*. 2 Kings xxv. 27.
 Eunice, *yew-ny'se*. 2 Tim. i. 5.
 Euodeas, *yew-o'de-as*. Phil. iv. 2.
 Eutychus, *yew'te-kus*. Acts xx. 9.
 Ezbon, *ez'bon*. Gen. xlv. 16.
 Ezekiel, *e-ze'ke-el*. Ezek. i. 3.
 Ezer, *e'zer*. Gen. xxxvi. 21. 1 Chr. iv. 4.
 Ezra, *ez'rah*. Ezra vii. 1.
 Ezri, *ez'ry*. 1 Chr. xxvii. 26.
 Felix, *fe'lix*. Acts xxiii. 26.
 Festus, *fes'tus*. Acts xxiv. 27.
 Fortunatus, *for-tu-nay'tus*. 1 Cor. xvi. 17.
 Gaal, *gay'al*. Judg. ix. 28.
 Gabbai, *gab'bay*. Neh. xi. 8.
 Gad, *gad*. Gen. xxx. 11.
 Gaddi, *gad'dy*. Num. xiii. 11.
 Gaddiel, *gad'de-el*. Num. xiii. 10.
 Gadi, *gay'dy*. 2 Kings xv. 14.
 Gaham, *gay'ham*. Gen. xxii. 24.
 Gahar, *gay'har*. Ezra ii. 47.
 Gaius, *gay'yus*. Acts xix. 29; xx. 4.
 Galal, *gay'lal*. 1 Chr. ix. 15.
 Gallio, *gal'le-o*. Acts xviii. 12.
 Gamaliel, *ga-may'le-el*. Num. i. 10. Acts v. 34.

- Gamul, *gay'mul*. 1 Chr. xxiv. 17.
 Gashmu, *gash'mew*. Neh. vi. 6.
 Gatam, *gay'tam*. Gen. xxxvi. 11.
 Gazez, *gay'zez*. 1 Chr. ii. 46.
 Gazzam, *gaz'zam*. Ezra ii. 48.
 Geber, *ge'ber*. 1 Kings iv. 13.
 Gedaliah, *ged-a-ly'ah*. 2 Kings xxv. 22. 1 Chr. xxv. 3. Jer.
 xxxviii. 1; xl. 14.
 Gedor, *ge'dor*. 1 Chr. viii. 31.
 Gehazi, *ge-ha'zy*. 2 Kings iv. 12.
 Gemalli, *ge-mal'ly*. Num. xiii. 12.
 Gemariah, *gem-a-ry'ah*. Jer. xxix. 3.
 Genubath, *gen'u-bath*. 1 Kings xi. 20.
 Gera, *ge'rah*. Gen. xlvi. 21. Judg. iii. 15. 2 Sam. xvi. 5.
 Gershom, *ger'shom*. Ex. ii. 22. Judg. xviii. 30. Ezra viii. 2.
 Gershon, *ger'shon*. Gen. xlvi. 11.
 Geshan, *ge'shan*. 1 Chr. ii. 47.
 Geshem, *ge'shem*. Neh. ii. 19.
 Gether, *ge'ther*. Gen. x. 23.
 Geuel, *ge-yew'el*. Num. xiii. 15.
 Gibbar, *gib'bar*. Ezra ii. 20.
 Gibeaz, *gib'e-ah*. 1 Chr. ii. 49.
 Giddalti, *gid-dal'ty*. 1 Chr. xxv. 4.
 Giddel, *gid'del*. Ezra ii. 47. 56.
 Gideon, *gid'e-on*. Judg. vi. 11.
 Gideon, *gid-e-o'ny*. Num. i. 11.
 Gilalai, *gil-a-lay'i*. Neh. xii. 36.
 Gilead, *gil'e-ad*. Num. xxvi. 29.
 Ginath, *gy'nath*. 1 Kings xvi. 21.
 Ginnetho, *gin'ne-tho*. Neh. xii. 4.
 Ginnethon, *gin'ne-thon*. Neh. x. 6.
 Gispa, *gis'pah*. Neh. xi. 21.
 Gog, *gog*. 1 Chr. v. 4.
 Goliath, *go-ly'ath*. 1 Sam. xvii. 4.
 Gomer, *go'mer*. Gen. x. 2. Hos. i. 3.
 Guni, *gew'ny*. Gen. xlvi. 24.
 Haahashtari, *hay-a-hash'ta-ry*. 1 Chr. iv. 6.
 Habajiah, *hay-bay'yah*. Ezra ii. 61.
 Habakkuk, *hab'a-kuk*. Hab. i. 1.
 Habaziniyah, *hab-a-ze-ny'ah*. Jer. xxxv. 3.
 Hachaliah, *hak-a-ly'ah*. Neh. i. 1.
 Hadad, *hay'dad*. Gen. xxxvi. 35. 1 Kings xi. 14. 1 Chr. i. 30.
 Hadadezer, *had-ad-e'zer*. 2 Sam. viii. 3.
 Hadar, *hay'dar*. Gen. xxv. 15.
 Hadarezer, *had-a-re'zer*. 2 Sam. x. 16.
 Hadassah, *ha-das'sah*. Esth. ii. 7.
 Hadid, *hay'did*. Ezra ii. 33.
 Hadlai, *had'la-i*. 2 Chr. xxviii. 12.
 Hadoram, *ha-do'ram*. Gen. x. 27. 1 Chr. xviii. 10. 2 Chr.
 x. 18.
 Hagab, *hay'gab*. Ezra ii. 46.
 Hagar, *hay'gar*. Gen. xvi. 1.
 Haggai, *hag'ga-i*. Gen. xlvi. 16. Ezra v. 1.
 Haggi, *hag'gy*. Gen. xlvi. 16.
 Haggiah, *hag-gy'ah*. 1 Chr. vi. 30.

- Haggith, *hag' gith*. 2 Sam. iii. 4.
 Hakkatan, *hak' ka-tan*. Ezra viii. 12.
 Hakkoz, *hak' koz*. 1 Chr. xxiv. 10.
 Hakupha, *hak-yew' fah*. Ezra ii. 51.
 Hallohesh, *hal-lo' hesh*. Neh. iii. 12.
 Ham, *ham*. Gen. v. 32.
 Haman, *hay' man*. Esth. iii. 1.
 Hammedatha, *ham-med' a-thah*. Esth. viii. 5.
 Hammelech, *ham' me-lek*. Jer. xxxvi. 26.
 Hammoleketh, *ham-mo' le-keth*. 1 Chr. vii. 18.
 Hamor, *hay' mor*. Gen. xxxiii. 19.
 Hamuel, *hay-mew' el*. 1 Chr. iv. 26.
 Hamul, *hay' mul*. Gen. xlv. 12.
 Hamutal, *hay-mew' tal*. 2 Kings xxiii. 31.
 Hanameel, *hay-nam' e-el*. Jer. xxxii. 7.
 Hanan, *hay' nan*. Jer. xxxv. 4.
 Hanani, *ha-nay' ny*. 1 Kings xvi. 1. 1 Chr. xxv. 4. 2 Chr.
 xvi. 7. Ezra x. 20.
 Hananiah, *han-a-ny' ah*. 1 Chr. iii. 19; xxv. 4. Neh. vii. 2.
 Jer. xxviii. 1; xxxvi. 12. Dan. i. 6.
 Haniel, *hay' ne-el*. 1 Chr. vii. 39.
 Hannah, *han' nah*. 1 Sam. i. 2.
 Hanoah, *hay' nok*. Gen. xxv. 4; xlv. 9.
 Hanun, *hay' nun*. 2 Sam. x. 1. Neh. iii. 13. 30.
 Haran, *hay' ran*. Gen. xi. 26. 1 Chr. ii. 46; xxiii. 9.
 Harbounah, *har-bo' nah*. Esth. i. 10.
 Hareph, *hay' ref*. 1 Chr. ii. 51.
 Harhaiah, *har-ha-i' ah*. Neh. iii. 8.
 Harhas, *har' has*. 2 Kings xxii. 14.
 Harhur, *har' hur*. Ezra ii. 51.
 Harim, *hay' rim*. Ezra ii. 32.
 Hariph, *hay' riph*. Neh. vii. 24.
 Harnepher, *har-ne' fer*. 1 Chr. vii. 36.
 Haroeh, *har' o-eh*. 1 Chr. ii. 52.
 Harsha, *har' shah*. Ezra ii. 52.
 Harum, *hay' rum*. 1 Chr. iv. 8.
 Harumaph, *ha-rew' maf*. Neh. iii. 10.
 Haruz, *hay' ruz*. 2 Kings xxi. 19.
 Hasadiah, *has-a-dy' ah*. 1 Chr. iii. 20.
 Hasenuah, *has-e-new' ah*. 1 Chr. ix. 7.
 Hashabiah, *hash-a-by' ah*. 1 Chr. ix. 14.
 Hashabniah, *hash-ab-ny' ah*. Neh. iii. 10.
 Hashem, *hay' shem*. 1 Chr. xi. 34.
 Hashub, *hash' ub*. 1 Chr. ix. 14.
 Hashubah, *hash-yew' bah*. 1 Chr. iii. 20.
 Hashum, *hash' um*. Ezra x. 33.
 Hashupha, *hash-yew' fah*. Neh. vii. 46.
 Hasrah, *has' rah*. 2 Chr. xxxiv. 22.
 Hasupha, *has-yew' fah*. Ezra ii. 43.
 Hatach, *hay' tak*. Esth. iv. 5.
 Hathath, *hay' thath*. 1 Chr. iv. 13.
 Hatipha, *hat' e-fah*. Ezra ii. 54.
 Hatita, *hat' e-tah*. Ezra ii. 42.
 Hattil, *hat' til*. Ezra ii. 57.
 Hattush, *hat' tush*. 1 Chr. iii. 22.
 Havilah, *hav' e-lah*. Gen. x. 7. 29.

- Hazael, *haz'a-el*. 1 Kings xix. 15.
 Hazaiah, *hay-zay'yah*. Neh. xi. 5.
 Hazarmaveth, *haz'zer-ma'veth*. 1 Chr. i. 20.
 Hazel-elponi, *hay'zel-el-po'ne*. 1 Chr. iv. 3.
 Haziël, *hay'ze-el*. 1 Chr. xxiii. 9.
 Hazo, *hay'zo*. Gen. xxii. 22.
 Heber, *he'ber*. Gen. xlvi. 17. Judg. iv. 11.
 Hebron, *he'bron*. Ex. vi. 18. 1 Chr. ii. 42.
 Hegai, *he-gay'i*. Esth ii. 8.
 Hege, *he'ge*. Esth. ii. 3.
 Helah, *he'tah*. 1 Chr. iv. 5.
 Heldai, *hel'da-i*. 1 Chr. xxvii. 15.
 Heleb, *he'leb*. 2 Sam. xxiii. 29.
 Heled, *he'led*. 1 Chr. xi. 30.
 Helek, *he'lek*. Num. xxvi. 30.
 Helem, *he'lem*. 1 Chr. vii. 35.
 Helez, *he'lez*. 2 Sam. xxiii. 26.
 Heli, *he'ly*. Luke iii. 23.
 Helkai, *hel'ka-i*. Neh. xii. 15.
 Helon, *he'lon*. Num. i. 9.
 Heman, *he'man*. Gen. xxxvi. 22. 1 Kings iv. 31. 1 Chr.
 vi. 33.
 Hemath, *he'math*. 1 Chr. ii. 55.
 Hemdan, *hem'dan*. Gen. xxxvi. 26.
 Hen, *hen*. Zech. vi. 14.
 Henadad, *hen'a-dad*. Ezra iii. 9.
 Henoeh, *he'nok*. 1 Chr. i. 33.
 Hepher, *he'fer*. Num. xxvi. 32.
 Hephzibah, *hef'ze-bah*. 2 Kings xxi. 1.
 Heresh, *he'resh*. 1 Chr. ix. 15.
 Hermas, *her'mas*. Rom. xvi. 14.
 Hermes, *her'mes*. Rom. xvi. 14.
 Hermogenes, *her-mog'e-nes*. 2 Tim. i. 15.
 Herod, *her'od*. Matt. ii. 1; xiv. 1.
 Herodias, *he-ro'de-as*. Matt. xiv. 3.
 Herodion, *he-ro'de-on*. Rom. xvi. 11.
 Hesed, *he'sed*. 1 Kings iv. 10.
 Heth, *heth*. Gen. x. 15.
 Hezeki, *hez'e-ky*. 1 Chr. viii. 17.
 Hezekiah, *hez-e-ky'ah*. 2 Kings xvi. 20. 1 Chr. iii. 23.
 Hezion, *he'ze-on*. 1 Kings xv. 18.
 Hezir, *he'zer*. 1 Chr. xxiv. 15. Neh. x. 20.
 Hezron, *hez'ron*. Gen. xlvi. 12.
 Hiddai, *hid'day-i*. 2 Sam. xxiii. 30.
 Hiel, *hy'el*. 1 Kings xvi. 34.
 Hilkiash, *hil-ky'ah*. 2 Kings xviii. 18. 1 Chr. xxvi. 11. Neh.
 viii. 4.
 Hillel, *hil'lel*. Judg. xii. 13.
 Hirah, *hy'rah*. Gen. xxxviii. 1.
 Hiram, (or Hiram,) *hy'ram*. 2 Sam. v. 11.
 Hizkiah, *hiz-ky'ah*. Zeph. i. 1.
 Hizkijah, *hiz-ky'jah*. Neh. x. 17.
 Hobab, *ho'bab*. Num. x. 29.
 Hod, *hod*. 1 Chr. vii. 37.
 Hodaiah, *hod-a-i'ah*. 1 Chr. iii. 24.
 Hodaviah, *hod-a-vy'ah*. 1 Chr. v. 24.

- Hodesh, *ho'desh*. 1 Chr. viii. 9.
 Hodevah, *ho-de'vah*. Neh. vii. 43.
 Hodiah, *ho-dy'ah*. 1 Chr. iv. 19.
 Hodijah, *ho-dy'jah*. Neh. viii. 7.
 Hogleh, *hog'lah*. Num. xxxvi. 11.
 Hoham, *ho'ham*. Josh. x. 3.
 Hophni, *hof'ny*. 1 Sam. i. 3.
 Horam, *ho'ram*. Josh. x. 33.
 Hori, *ho'ry*. Gen. xxxvi. 22.
 Hosah, *ho'sah*. 1 Chr. xxvi. 10.
 Hosea, *ho-ze'ah*. Hos. i. 1.
 Hoshaiah, *hosh-a-i'ah*. Neh. xii. 32.
 Hoshama, *hosh'a-mah*. 1 Chr. iii. 18.
 Hoshea, *ho-she'ah*. Deut. xxxii. 44. 2 Kings xv. 30. 1 Chr.
 xxvii. 20.
 Hotham, *ho'tham*. 1 Chr. vii. 32.
 Hothan, *ho'than*. 1 Chr. xi. 44.
 Hothir, *ho'thir*. 1 Chr. xxv. 4.
 Hul, *hul*. Gen. x. 23.
 Huldah, *hul'dah*. 2 Kings xxii. 14.
 Hupham, *hew'fam*. Num. xxvi. 39.
 Huppah, *hup'pah*. 1 Chr. xxiv. 13.
 Huphim, *hup'pim*. Gen. xlv. 21.
 Hur, *hur*. Ex. xvii. 10. Num. xxxi. 8. 1 Kings iv. 8. 1 Chr.
 ii. 19.
 Hurai, *hew'ray*. 1 Chr. xi. 32.
 Huram, *hew'ram*. 1 Chr. viii. 5.
 Huri, *hew'ry*. 1 Chr. v. 14.
 Hushah, *hew'shah*. 1 Chr. iv. 4.
 Hushai, *hew'shay*. 2 Sam. xv. 32.
 Husham, *hew'sham*. Gen. xxxvi. 34.
 Hushim, *hew'shim*. Gen. xlv. 23. 1 Chr. vii. 12; viii. 8.
 Huz, *huz*. Gen. xxii. 21.
 Hymeneus, *hy-men-e'us*. 1 Tim. i. 20.
 Ibhar, *ib'har*. 2 Sam. v. 15.
 Ibneiah, *ib-ny'ah*. 1 Chr. ix. 8.
 Ibnijah, *ib-ny'jah*. 1 Chr. ix. 8.
 Ibri, *ib'ry*. 1 Chr. xxiv. 27.
 Ibzan, *ib'zan*. Judg. xii. 8.
 Ichabod, *ik'a-bod*. 1 Sam. iv. 21.
 Idbash, *id'bash*. 1 Chr. iv. 3.
 Iddo, *id'do*. 1 Kings iv. 14. Ezra v. 1.
 Igal, *i'gal*. Num. xiii. 7.
 Igdaliah, *ig-da-ly'ah*. Jer. xxxv. 4.
 Igeal, *ig-e'al*. 1 Chr. iii. 22.
 Ikkesht, *ik'kesh*. 2 Sam. xxiii. 26.
 Itai, *i'tay*. 1 Chr. xi. 29.
 Imla or Imlah, *im'lah*. 2 Chr. xviii. 7.
 Immanuel, *im-man'u-el*. Isaiah vii. 14.
 Immer, *im'mer*. 1 Chr. ix. 12.
 Imna, *im'nah*. 1 Chr. vii. 35.
 Imnah, *im'nah*. 1 Chr. vii. 30. 2 Chr. xxxi. 14.
 Imrah, *im'rah*. 1 Chr. vii. 36.
 Imri, *im'ry*. 1 Chr. ix. 4.
 Iphedeiah, *if-e-dy'ah*. 1 Chr. viii. 25.

- Ir, *ir*. 1 Chr. vii. 12.
 Ira, *i'rah*. 2 Sam. xx. 26.
 Irad, *i'rad*. Gen. iv. 18.
 Iram, *i'ram*. Gen. xxxvi. 43.
 Iri, *i'ry*. 1 Chr. vii. 7.
 Irijah, *i-ry'jah*. Jer. xxxvii. 14.
 Irnashash, *ir-nay'hash*. 1 Chr. iv. 12.
 Iru, *i'rew*. 1 Chr. iv. 15.
 Isaac, *i'zak*. Gen. xvii. 19.
 Isaiah, *i-zay'yah*. 2 Kings xix. 2.
 Iscah, *is'cah*. Gen. xi. 29.
 Iscariot, *is-kar're-ot*. Matt. x. 4.
 Ishbah, *ish'bah*. 1 Chr. iv. 17.
 Ishbak, *ish'bak*. Gen. xxv. 2.
 Ishbibenoh, *ish-be-be'nob*. 2 Sam. xxi. 16.
 Ishbosheth, *ish-bo'sheth*. 2 Sam. ii. 8.
 Ishi, *i'shy*. 1 Chr. ii. 31; iv. 20.
 Ishiah, *i-shy'ah*. 1 Chr. vii. 3; xxiv. 21.
 Ishijah, *i-shy'jah*. Ezra x. 31.
 Ishma, *ish'mah*. 1 Chr. iv. 3.
 Ishmael, *ish'ma-el*. Gen. xvi. 11. 2 Kings xxv. 23. 1 Chr.
 viii. 38.
 Ishmaiah, *ish-may'yah*. 1 Chr. xxvii. 19.
 Ishmerai, *ish'me-ray*. 1 Chr. viii. 18.
 Ishod, *i'shod*. 1 Chr. vii. 18.
 Ishpan, *ish'pan*. 1 Chr. viii. 22.
 Ishuah, *ish'u-ah*. Gen. xlvi. 17.
 Ishuai, *is'u-ay*. 1 Chr. vii. 30.
 Ishui, *ish'u-i*. 1 Sam. xiv. 49.
 Ismachiah, *is-ma-ky'ah*. 2 Chr. xxxi. 13.
 Ismaiah, *is-may'yah*. 1 Chr. xii. 4.
 Ispah, *is'pah*. 1 Chr. viii. 16.
 Israel, *is'ra-el*. Gen. xxxii. 28.
 Issachar, *is'sa-kar*. Gen. xxx. 18. 1 Chr. xxvi. 5.
 Isshiah, *is-shy'ah*. 1 Chr. xxiv. 25.
 Isuah, *ish'u-ah*. 1 Chr. vii. 30.
 Isui, *is'u-i*. Gen. xlvi. 17.
 Ithai, *ith'a-i*. 1 Chr. xi. 31.
 Ithamar, *ith'a-mar*. Ex. vi. 23.
 Ithiel, *ith'e-el*. Neh. xi. 7. Prov. xxx. 1.
 Ithmah, *ith'mah*. 1 Chr. xi. 46.
 Ithra, *ith'rah*. 2 Sam. xvii. 25.
 Ithran, *ith'ran*. Gen. xxxvi. 26. 1 Chr. vii. 37.
 Ithream, *ith're-am*. 2 Sam. iii. 5.
 Ittai, *it'ta-i*. 2 Sam. xv. 22.
 Izhar, *iz'har*. Ex. vi. 18.
 Izrahiah, *iz-ra-hy'ah*. 1 Chr. vii. 3.
 Izri, *iz'ry*. 1 Chr. xxv. 11.

 Jaakan, *jay'a-kan*. Deut. x. 6.
 Jaakobah, *jay-ak'o-bah*. 1 Chr. iv. 36.
 Jaala or Jaalah, *jay-a'lah*. Neh. vii. 58. (Ezra ii. 56.)
 Jaalam, *jay-a'lam*. Gen. xxxvi. 5.
 Jaanai, *jay-a'nay*. 1 Chr. v. 12.
 Jaareoregim, *ja-ar-e-or'e-gim*. 2 Sam. xxi. 19.
 Jaasau, *jay-a'saw*. Ezra x. 37.

- Jaazaniah, *ja-az-za-ny'ah*. 2 Kings xxv. 23. Jer. xxxv. 3.
 Ezek. viii. 11.
 Jaaziah, *ja-a-zy'ah*. 1 Chr. xxiv. 26.
 Jaaziel, *ja-a'ze-el*. 1 Chr. xv. 18.
 Jabal, *jay'bal*. Gen. iv. 20.
 Jabez, *jay'bez*. 1 Chr. iv. 9.
 Jabin, *jay'bin*. Josh. xi. 1. Judg. iv. 2.
 Jachan, *jay'kan*. 1 Chr. v. 13.
 Jachin, *jay'kin*. Gen. xlvi. 10. 1 Chr. ix. 10.
 Jacob, *jay'kub*. Gen. xxv. 26.
 Jada, *jay'dah*. 1 Chr. ii. 28.
 Jadau, *ja-day'u*. Ezra x. 43.
 Jaddua, *jad-du'ah*. Neh. x. 21.
 Jadon, *jay'don*. Neh. iii. 7.
 Jael, *jay'el*. Judg. iv. 17.
 Jahath, *jay'hath*. 1 Chr. iv. 2; xxlii. 10. 2 Chr. xxxiv. 12.
 Jahaziah, *ja-ha-zy'ah*. Ezra x. 15.
 Jahaziel, *ja-haz'e-el*. 1 Chr. xxiii. 19. 2 Chr. xx. 14.
 Jahdai, *jah-day'i*. 1 Chr. ii. 47.
 Jahdiel, *jah'de-el*. 1 Chr. v. 24.
 Jahdo, *jah'do*. 1 Chr. v. 14.
 Jahleel, *jah'le-el*. Gen. xlvi. 14.
 Jahmai, *jah-may'i*. 1 Chr. vii. 2.
 Jahzerah, *jah'ze-rah*. 1 Chr. ix. 12.
 Jahzeel, *jah'ze-el*.
 Jahziel, *jah'ze-el*. { Gen. xlvi. 24. 1 Chr. vii. 13.
 Jair, *jay'er*. Num. xxxii. 41. Judg. x. 3.
 Jairus, *jay'er-us*. Luke viii. 41.
 Jakan, *jay'kan*. 1 Chr. i. 42.
 Jakeh, *jay'kee*. Prov. xxx. 1.
 Jakim, *jay'kim*. 1 Chr. viii. 19.
 Jalon, *jay'lon*. 1 Chr. iv. 17.
 Jambres, *jam'brez*. 2 Tim. iii. 8.
 James, *james*. Matt. iv. 21; x. 3.
 Jamin, *jay'min*. Gen. xlvi. 10. 1 Chr. ii. 27.
 Jamlech, *jam'lek*. 1 Chr. iv. 34.
 Janna, *jan'nah*. Luke iii. 24.
 Jannes, *jan'nez*. 2 Tim. iii. 8.
 Japheth, *jay'feth*. Gen. v. 32.
 Japhia, *ja-fy'ah*. Josh. x. 3. 2 Sam. v. 15.
 Japhlet, *jaf'let*. 1 Chr. vii. 32.
 Jarah, *jay'rah*. 1 Chr. ix. 42.
 Jareb, *jay'reb*. Hos. v. 13.
 Jared, *jay'red*. Gen. v. 15.
 Jaresiah, *jar-e-sy'ah*. 1 Chr. viii. 27.
 Jarha, *jar'hah*. 1 Chr. ii. 34.
 Jarib, *jay'rib*. 1 Chr. iv. 24.
 Jaroah, *ja-ro'ah*. 1 Chr. v. 14.
 Jashen, *jay'shen*. 2 Sam. xxiii. 32.
 Jasher, *jay'sher*. Josh. x. 13.
 Jashobeam, *ja-sho'be-am*. 1 Chr. xi. 11.
 Jashub, *jay'shub*. Num. xxvi. 24. Ezra x. 29.
 Jashubilehem, *ja-shu-bi-le'hem*. 1 Chr. iv. 22.
 Jasiel, *jay'se-el*. 1 Chr. xi. 47.
 Jason, *jay'son*. Acts xvii. 5.
 Jathniel, *jath'ne-el*. 1 Chr. xxvi. 2.

- Javan, *jay'van*. Gen. x. 2.
 Jaziz, *jay'ziz*. 1 Chr. xxvii. 31.
 Jeaterai, *je-at'e-ray*. 1 Chr. vi. 21.
 Jeberechiah, *jeb-er-re-ky'ah*. Isaiah viii. 2.
 Jecamiah, *jek-a-my'ah*. 1 Chr. iii. 18.
 Jecoliah, *jek-o-ly'ah*. 2 Chr. xxvi. 3.
 Jeconiah, *jek-o-ny'ah*. 1 Chr. iii. 16.
 Jedaiah, *je-day'yah*. 1 Chr. iv. 37.
 Jediael, *jed-e-a'el*. 1 Chr. xxvi. 2.
 Jedidah, *jed'e-dah*. 2 Kings xxii. 1.
 Jedidiah, *jed-e-dy'ah*. 2 Sam. xii. 25.
 Jeduthun, *jed-yew'thun*. 1 Chr. xvi. 41.
 Jeezer, *je-e'zer*. Num. xxvi. 30.
 Jehaleleel, *je-hal'e-leel*. 1 Chr. iv. 16.
 Jehdeiah, *je-h-dy'ah*. 1 Chr. xxvii. 30.
 Jehezkeel, *je-hez'e-keel*. 1 Chr. xxiv. 16.
 Jehiah, *je-hy'ah*. 1 Chr. xv. 24.
 Jehiel, *je-hy'el*. 1 Chr. ix. 35; xi. 44.
 Jehieli, *je-hy'e-ly*. 1 Chr. xxvi. 21.
 Jehiskiah, *je-his-ky'ah*. 2 Chr. xxviii. 12.
 Jehoadah, *je-ho'a-dah*. 1 Chr. viii. 36.
 Jehoahaz, *je-ho'a-haz*. 2 Kings x. 35; xxiii. 30. 2 Chr. xxi. 17.
 Jehoaddan, *je-ho-ad'dan*. 2 Kings xiv. 2.
 Jehoash, *je-ho'ash*. 2 Kings xi. 21; xiii. 10.
 Jehohanan, *je-ho-hay'nan*. 1 Chr. xxvi. 3.
 Jehoiachin, *je-hoy'a-kin*. 2 Kings xxiv. 6.
 Jehoiada, *je-hoy'a-dah*. 2 Sam. viii. 18. 2 Kings xi. 9. 1 Chr. xii. 27. Neh. iii. 6.
 Jehoiakim, *je-hoy'a-kim*. 2 Kings xxiii. 34.
 Jehoiarib, *je-hoy'a-rib*. 1 Chr. ix. 10.
 Jehonadab, *je-hon'a-dab*. 2 Kings x. 15.
 Jehonathan, *je-hon'a-than*. 2 Chr. xvii. 8.
 Jehoram, *je-ho'ram*. 1 Kings xxii. 50. 2 Kings i. 17. 2 Chr. xvii. 8.
 Jehoshaphat, *je-hosh'a-fat*. 2 Sam. viii. 16. 1 Kings iv. 17; xv. 24. 2 Kings ix. 2.
 Jehosheba, *je-hosh'e-bah*, or,
 Jehoshabeath, *je-ho-shab'e-ath*. } 2 Kings xi. 2. 2 Chr. xxii. 11.
 Jehoshua, *je-hosh'u-ah*. Num. xiii. 16.
 Jehozaabād, *je-hoz'a-bad*. 2 Kings xii. 21.
 Jehozaadā, *je-hoz'a-dak*. 1 Chr. vi. 14.
 Jehu, *je'hew*. 1 Kings xvi. 1; xix. 16. 1 Chr. ii. 38; iv. 35; xii. 3.
 Jehubbah, *je-hub'bah*. 1 Chr. vii. 34.
 Jehucal, *je-hew'kal*. Jer. xxxvii. 3.
 Jehudi, *je-hew'dy*. Jer. xxxvi. 14.
 Jehudijah, *je-hew-dy'jah*. 1 Chr. iv. 18.
 Jehush, *je'hush*. 1 Chr. viii. 39.
 Jeiel, *je-i'el*. 1 Chr. v. 7.
 Jekameam, *jek-a-me'am*. 1 Chr. xxiii. 19.
 Jekamiah, *jek-a-my'ah*. 1 Chr. ii. 41.
 Jekuthiel, *je-kew'the-el*. 1 Chr. iv. 18.
 Jemima, *je-my'mah*. Job xlii. 14.
 Jemuel, *jem'u-el*. Gen. xlvi. 10.
 Jephthah, *jef'thah*. Judg. xi. 1.
 Jephunneh, *je-fun'neh*. Num. xiii. 6. 1 Chr. vii. 38.

- Jerah, *je'rah*. 1 Chr. i. 20.
 Jerahmeel, *je-r-ah-me'el*. 1 Chr. ii. 9; xxiv. 29. Jer. xxxvi. 26.
 Jered, *je red*. 1 Chr. i. 2.
 Jeremai, *je'r-e-may*. Ezra x. 33.
 Jeremiah, *je-r-e-my'ah*. 2 Kings xxiii. 31. 1 Chr. v. 24. Neh.
 x. 2. Jer. i. 1.
 Jeremoth, *je'r-e-moth*. 1 Chr. viii. 14; xxiii. 23.
 Jeriah, *je-ry'ah*. 1 Chr. xxiii. 19.
 Jeribai, *je'r-e-bay*. 1 Chr. xi. 46.
 Jerial, *je-ry'el*. 1 Chr. vii. 2.
 Jerijah, *je-ry'jah*. 1 Chr. xxvi. 31.
 Jerimoth, *je'r-e-moth*. 1 Chr. xxv. 4; xxvii. 19.
 Jerioth, *je'r-e-oth*. 1 Chr. ii. 18.
 Jeroboam, *je-r-o-bo'am*. 1 Kings xi. 26. 2 Kings xiii. 13.
 Jeroham, *je-r-o'ham*. 1 Sam. i. 1. 1 Chr. viii. 27.
 Jerubbaal, *je-rub-ba'al*. Judg. vi. 32.
 Jerubbesheth, *je-rub'be-sheth*. 2 Sam. xi. 21.
 Jerusha, *je-ru'shah*. 2 Kings xv. 33.
 Jesaiah, *je-say'yah*. 1 Chr. iii. 21.
 Jeshaiiah, *je-shay'yah*. 1 Chr. xxv. 3.
 Jesharelah, *je-sh-ar'e-lah*. 1 Chr. xxv. 14.
 Jeshbeab, *je-sh-be'e-ab*. 1 Chr. xxiv. 13.
 Jeshher, *je'sher*. 1 Chr. ii. 18.
 Jeshishai, *je-shish'a-i*. 1 Chr. v. 14.
 Jeshohaiah, *je-sh-o-ha-i'ah*. 1 Chr. iv. 36.
 Jeshua, or Jeshuah, *je-sh'u-ah*. 1 Chr. xxiv. 11. Ezra ii. 2.
 Jesiah, *je-sy'ah*. 1 Chr. xii. 6.
 Jesimiel, *je-sim'me-el*. 1 Chr. iv. 36.
 Jesse, *jes'se*. 1 Sam. xvi. 1.
 Jesus, *Je'sus*. Matt. i. 21.
 Jesus, *je'sus*. Acts vii. 45. Col. iv. 11.
 Jether, *je'ther*. Judg. viii. 20. 1 Chr. ii. 32; iv. 17.
 Jethoth, *je'theth*. Gen. xxxvi. 40.
 Jethro, *je'thro*. Ex. iii. 1.
 Jetur, *je'tur*. Gen. xxv. 15.
 Jeuel, *je'yew-el*. 1 Chr. ix. 6.
 Jeush, *je'ush*. Gen. xxxvi. 5. 1 Chr. xxiii. 10. 2 Chr. xi. 19.
 Jeuz, *je'uz*. 1 Chr. viii. 10.
 Jezaniah, *jez-a-ny'ah*. Jer. xl. 8.
 Jezebel, *jez'e-bel*. 1 Kings xvi. 31.
 Jezer, *je'zer*. Gen. xlvi. 24.
 Jeziel, *je'ze-el*. 1 Chr. xii. 3.
 Jezliah, *jez-ly'ah*. 1 Chr. viii. 18.
 Jezoar, *jez'o-ar*. 1 Chr. iv. 7.
 Jezrahiah, *jez-ra-hy'ah*. Neh. xii. 42.
 Jezreel, *jez're-el*. 1 Chr. iv. 3.
 Jibsam, *jib'sam*. 1 Chr. vii. 2.
 Jidlaph, *jid'laf*. Gen. xxii. 22.
 Jimnah, *jim'nah*. Gen. xlvi. 17.
 Joab, *jo'ab*. 2 Sam. ii. 18.
 Joah, *jo'ah*. 2 Kings xviii. 18. 1 Chr. vi. 21; xxvi. 4. 2 Chr.
 xxxiv. 8.
 Joahaz, *jo-a'haz*. 2 Chr. xxxiv. 8.
 Joanna, *jo-an'nah*. Luke iii. 27; viii. 3.
 Joash, *jo'ash*. Judg. vi. 11. 2 Kings xi. 2.
 Job, *jobe*. Gen. xlvi. 13. Job i. 1.

- Jobab, *jo'bab*. 1 Chr. viii. 18. Josh. xi. 1. Gen. x. 29.
 Jochebed, *jok'e-bed*. Ex. vi. 20.
 Joed, *jo'ed*. Neh. xi. 7.
 Joel, *jo'el*. 1 Sam. viii. 2. 1 Chr. iv. 35; v. 12; vi. 33. Joel i.
 1. Neh. xi. 9.
 Joelah, *jo-e'lah*. 1 Chr. xii. 7.
 Joezer, *jo-e'zer*. 1 Chr. xii. 6.
 Jogli, *jog'ly*. Num. xxxiv. 22.
 Joha, *jo'hah*. 1 Chr. viii. 16.
 Johanan, *jo-hay'nan*. 2 Kings xxv. 23. 1 Chr. xii. 4.
 John, *jon*. Matt. iii. 4; iv. 21. Acts iv. 6; xii. 12.
 Joiadah, *joy'a-dah*. Neh. xii. 10.
 Joiakim, *joy'a-kim*. Neh. xii. 10.
 Joiarib, *joy'a-rib*. Neh. xi. 5.
 Jokim, *jo'kim*. 1 Chr. iv. 22.
 Jokshan, *jok'shan*. Gen. xxv. 2.
 Joktan, *jok'tan*. Gen. x. 25.
 Jona or Jonas, *jo'nah* or *jo'nas*. John i. 42.
 Jonadab, *jon'a-dab*. 2 Sam. xiii. 3. 2 Kings x. 15.
 Jonah, *jo'nah*. Jon. i. 1.
 Jonan, *jo'nan*. Luke iii. 30.
 Jonathan, *jon'a-than*. Judg. xviii. 30. 1 Sam. xiii. 2. 2 Sam.
 xv. 27. 1 Chr. xi. 34. Neh. xii. 11.
 Jorah, *jo'rah*. Ezra ii. 18.
 Jorai, *jo'ra-i*. 1 Chr. v. 13.
 Joram, *jo'ram*. 2 Sam. viii. 10. 2 Kings viii. 16. 1 Chr. xxvi.
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 Jorim, *jo'rim*. Luke iii. 29.
 Jorkoam, *yor-ko'am*. 1 Chr. ii. 44.
 Josabad or Jozabad, *jos'a-bad*. 1 Chr. xii. 4. 2 Chr. xxxv. 9.
 Jose, *jo'se*. Luke iii. 29.
 Josedech, *jos'e-dck*. Hagg. i. 1.
 Joseph, *jo'sef*. Gen. xxx. 24. Matt. i. 16. Num. xiii. 7. 1 Chr.
 xxv. 2. Matt. xxvii. 57. Acts i. 23.
 Joses, *jo'sez*. Matt. xiii. 55. Acts iv. 36.
 Joshah, *jo'shah*. 1 Chr. iv. 34.
 Joshaphat, *josh'a-fat*. 1 Chr. xi. 43.
 Joshaviah, *josh-a-vy'ah*. 1 Chr. xi. 46.
 Joshbekashah, *josh-bek'a-shah*. 1 Chr. xxv. 4.
 Joshua, *josh'u-a*. Ex. xvii. 13. 1 Sam. vi. 14. Hagg. i. 1.
 Josiah, *jo-sy'ah*. 2 Kings xxi. 24. Zech. vi. 10.
 Josibiah, *jos-e-by'ah*. 1 Chr. iv. 35.
 Josiphiah, *jos-e-fy'ah*. Ezra viii. 10.
 Jotham, *jo'tham*. Judg. ix. 5. 2 Kings xv. 5. 1 Chr. ii. 47.
 Jozachar, *joz'a-kar*. 2 Kings xii. 21.
 Jozadak, *joz'a-dak*. Ezra iii. 2.
 Jubal, *jew'bal*. Gen. iv. 21.
 Jucal, *jew'kal*. Jer. xxxviii. 1.
 Juda, *jew'dah*. Mark vi. 3. Luke iii. 26. 30.
 Judah, *jew'dah*. Gen. xxix. 35. Neh. xi. 9.
 Judas, *jew'das*. Mat. xiii. 55; xxvi. 47. Acts v. 37; ix. 11;
 xv. 22.
 Jude, *jewd*. Jude ver. 1.
 Judith, *jew'dith*. Gen. xxvi. 34.
 Julia, *jew'lea*. Rom. xvi. 15.
 Julius, *jew'le-us*. Acts xxvii. 1.

Junia, *jew'ne-a*. Rom. xvi. 7.
 Jushabhesed, *jew-shab'he-sed*. 1 Chr. iii. 20.
 Justus, *jus'tus*. Acts i. 23; xviii. 7.

Kadmiel, *kad'me-el*. Ezra iii. 9.
 Kallai, *kal'la-i*. Neh. xii. 20.
 Kareah, *ka-re'ah*. Jer. xliii. 2.
 Kedar, *ke'dar*. Gen. xxv. 13.
 Kedemah, *ked'e-mah*. Gen. xxv. 15.
 Kelaiah, *ke-lay'yah*. Ezra x. 23.
 Kelita, *kel'e-tah*. Ezra x. 23.
 Kemuel, *kem'u-el*. Gen. xxii. 21.
 Kenan, *ke'nan*. 1 Chr. i. 2.
 Kenaz, *ke'naz*. Gen. xxxvi. 11. Josh. xv. 17.
 Keren-happuch, *ker-en-hap'puk*. Job xlii. 14.
 Keros, *ke'roz*. Ezra ii. 44.
 Keturah, *ke-tu'rah*. Gen. xxv. 1.
 Keziah, *ke-zy'ah*. Job xlii. 14.
 Kirjath-jearim, *ker'jath-je'a-rim*. 1 Chr. ii. 50.
 Kish, *kish*. 1 Sam. ix. 1. 1 Chr. viii. 30; xxiii. 21.
 Kishi, *kish'i*. 1 Chr. vi. 44.
 Kittim, *kit'tim*. Gen. x. 4.
 Koa, *ko'ah*. Ez. xxiii. 23.
 Kohath, *ko'hath*. Gen. xlvi. 11.
 Kolaiah, *kol-a-i'ah*. Neh. xi. 7.
 Korah, *ko'rah*. Gen. xxxvi. 5. Ex. vi. 21.
 Kore, *ko're*. 1 Chr. ix. 19.
 Koz, *koz*. Ezra ii. 61.
 Kushaiah, *kush-ay'ah*. 1 Chr. xv. 17.

Laadah, *lay'a-dah*. 1 Chr. iv. 21.
 Laadan, *lay-a'dan*. 1 Chr. vii. 26; xxiii. 7.
 Laban, *lay'ban*. Gen. xxiv. 29.
 Lael, *lay'el*. Num. iii. 24.
 Lahad, *lay'had*. 1 Chr. iv. 2.
 Lahmi, *lah'my*. 1 Chr. xx. 5.
 Laish, *lay'ish*. 1 Sam. xxv. 44.
 Lamech, *lay'mek*. Gen. iv. 18.
 Lapidoth, *lap'e-doth*. Judg. iv. 4.
 Lazarus, *laz'er-us*. Luke xvi. 20. John xi. 2.
 Leah, *le'ah*. Gen. xxix. 16.
 Lebbeus, *leb-be'us*. Matt. x. 3.
 Lecah, *le'kah*. 1 Chr. iv. 21.
 Lehabim, *le-hay'bim*. Gen. x. 13.
 Lemuel, *lem'u-el*. Prov. xxxi. 1.
 Letushim, *le-tew'shim*. Gen. xxv. 3.
 Levi, *le'vi*. Gen. xxix. 34. Mark ii. 14.
 Leummim, *le-um'mim*. Gen. xxv. 3.
 Libni, *lib'ny*. Ex. vi. 17.
 Likhi, *lik'hy*. 1 Chr. vii. 19.
 Linus, *ly'nus*. 2 Tim. iv. 21.
 Loammi, *lo-am'my*. Hos. i. 9.
 Lod, *lod*. Neh. vii. 37.
 Lois, *lo'is*. 2 Tim. i. 5.
 Loruhamah, *lo-ru-hay'mah*. Hos. i. 8.
 Lot, *lot*. Gen. xi. 27.

- Lotan, *lo'tan*. Gen. xxxvi. 29.
 Lucas, *lew'kas*. Philem. ver. 24.
 Lucius, *lew'she-us*. Acts xiii. 1.
 Lud, *lud*. Gen. x. 22.
 Ludim, *lew'dim*. Gen. x. 13.
 Luke, *luke*. Col. iv. 14.
 Lydia, *lid'e-a*. Acts xvi. 14.
 Lysanias, *ly-say'ne-as*. Luke iii. 1.
 Lysias, *lish'yas*. Acts xxiii. 26.

 Maachah, *may-a'kah*. Gen. xxii. 24. 2 Sam. iii. 3. 1 Kings
 xv. 2. 1 Chr. ii. 48; vii. 16; xi. 43.
 Maachathi, *may-ak'a-thy*. Deut. iii. 14.
 Maadai, *may-ad'ay*. Ezra x. 34.
 Maadiah, *may-a-dy'ah*. Neh. xii. 5.
 Maai, *may-a'i*. Neh. xii. 36.
 Maaseiah, *may-a-sy'ah*. 2 Chr. xxviii. 7. 1 Chr. xv. 18. Neh.
 x. 25. Jer. xxi. 1.
 Maath, *may'ath*. Luke iii. 26.
 Maaz, *may'az*. 1 Chr. ii. 27.
 Maaziah, *ma-a-zy'ah*. 1 Chr. xxiv. 18.
 Machbanai, *mak-bay'nay*. 1 Chr. xii. 13.
 Machbenah, *mak-be'nah*. 1 Chr. ii. 49.
 Machi, *ma'ky*. Num. xiii. 15.
 Machir, *may'kir*. Gen. l. 23. 2 Sam. ix. 4.
 Machnadebai, *mak-na-de'bay*. Ezra x. 40.
 Madai, *mad'a-i*. Gen. x. 2.
 Madmannah, *mad-man'nah*. 1 Chr. ii. 49.
 Magbish, *mag'bish*. Ezra ii. 30.
 Magdalene, *mag-da-le'ne*. Luke viii. 2.
 Magdiel, *mag'de-el*. Gen. xxxvi. 43.
 Magog, *may'gog*. Gen. x. 2.
 Magpiash, *mag'pe-ash*. Neh. x. 20.
 Mahalah, *may-hay'lah*. 1 Chr. vii. 18.
 Mahalaleel, *may-hal'a-leel*. Gen. v. 12. Neh. xi. 4.
 Mahali, *may-hay'ly*. Ex. vi. 19.
 Mahath, *may'hath*. 1 Chr. vi. 35.
 Mahazioth, *may-haz'e-oth*. 1 Chr. xxv. 4.
 Maher-shalalhashbaz, *may'her-shal'al-hash'baz*. Isaiah viii. 3.
 Mahlah, *mah'lah*. Num. xxvi. 33.
 Mahli, *mah'ly*. 1 Chr. xxiii. 23.
 Mahlon, *mah'lon*. Ruth i. 2.
 Mahol, *may'hol*. 1 Kings iv. 31.
 Malachi, *mal'a-ky*. Mal. i. 1.
 Malcham, *mal'kam*. 1 Chr. viii. 9.
 Malchiah, *mal-ky'ah*. Ezra x. 25.
 Malchiel, *mal'ke-el*. Num. xxvi. 45.
 Malchijah, *mal-ky'jah*. 1 Chr. ix. 12.
 Malchiram, *mal-ky'ram*. 1 Chr. iii. 18.
 Malchus, *mal'kus*. John xviii. 10.
 Maleleel, *mal-le-le'el*. Luke iii. 37.
 Mallothi, *mal'lo-thi*. 1 Chr. xxv. 4.
 Malluch, *mal'luk*. 1 Chr. vi. 44. Ezra x. 29.
 Mamre, *mam're*. Gen. xiv. 13.
 Manaen, *ma-nay'en*. Acts xiii. 1.
 Manahath, *man'a-hath*. Gen. xxxvi. 23.

- Manasseh, *ma-nas'sch*. Gen. xli. 51. Judg. xviii. 30. 2 Kings
 xx. 21. Ezra x. 30. 33.
 Manoah, *ma-no'ah*. Judg. xiii. 2.
 Maoch, *may'ok*. 1 Sam. xxvii. 2.
 Maon, *may'on*. 1 Chr. ii. 45.
 Marcus, *mar'kus*. Col. iv. 10.
 Maresha, *mar'e-shah*. 1 Chr. ii. 42.
 Mark, *mark*. Acts xii. 12.
 Marsena, *mar-se'nah*. Esth. i. 14.
 Martha, *mar'tha*. Luke x. 38.
 Mary, *may're*. Matt. i. 16. John xi. 2; xix. 25. Acts xii. 12.
 Mash, *marsh*. Gen. x. 23.
 Massa, *mas'sah*. Gen. xxv. 14.
 Matred, *may'tred*. Gen. xxxvi. 39.
 Matri, *may'try*. 1 Sam. x. 21.
 Mattan, *mat'tan*. 2 Kings xi. 18.
 Mattaniah, *mat-ta-ny'ah*. 2 Kings xxiv. 17. 1 Chr. ix. 15;
 xxv. 4. Neh. xi. 17.
 Mattathah, *mat'ta-thah*. Ezra x. 33.
 Mattathias, *mat-tath-i'as*. Luke iii. 25.
 Mattenai, *mat'te-nay*. Ezra x. 37.
 Matthan, *mat'than*. Matt. i. 15.
 Matthat, *mat'that*. Luke iii. 24. 29.
 Matthew, *math'yew*. Matt. ix. 9.
 Matthias, *math-i'as*. Acts i. 23.
 Mattithiah, *mat-tith-i'ah*. 1 Chr. ix. 31; xxv. 3. Ezra x. 43.
 Mebunnai, *me-bun'nay*. 2 Sam. xxiii. 27.
 Medad, *me'dad*. Num. xi. 26.
 Medan, *me'dan*. Gen. xxv. 2.
 Mehetabel, *me-het'a-bel*. Gen. xxxvi. 39.
 Mehida, *me-hy'dah*. Ezra ii. 52.
 Mehir, *me'her*. 1 Chr. iv. 11.
 Mehujael, *me-hew'ja-el*. Gen. iv. 18.
 Mehuman, *me-hew'man*. Esth. i. 10.
 Melatiah, *mel-a-ty'ah*. Neh. iii. 7.
 Melchi, *mel'ky*. Luke iii. 24.
 Melchiah, *mel-ky'ah*. Jer. xxi. 1.
 Melchisedek, *mel-kiz'ze-dek*. Gen. xiv. 18.
 Melchishuah, *mel-ke'shu'ah*. 1 Sam. xiv. 49.
 Melca, *me-le'ah*. Luke iii. 31.
 Melech, *me'lek*. 1 Chr. viii. 35.
 Melicu, *mel'le-kew*. Neh. xii. 11.
 Melzar, *mel'zar*. Dan. i. 11.
 Memucan, *me-mew'kan*. Esth. i. 14.
 Menahem, *men'a-hem*. 2 Kings xv. 14.
 Menan, *me'nan*. Luke iii. 31.
 Meonothai, *me-on'o-thay*. 1 Chr. iv. 14.
 Mephibosheth, *me-sib'o-sheth*. 2 Sam. iv. 4.
 Merab, *me'rab*. 1 Sam. xiv. 49.
 Merajah, *me-ra-i'ah*. Neh. xii. 12.
 Meraioth, *me-ray'yoth*. 1 Chr. vi. 6.
 Merari, *me-ray'ry*. Gen. xlv. 11.
 Mered, *me'red*. 1 Chr. iv. 17.
 Meremoth, *mer're-moth*. Ezra viii. 33.
 Meros, *me'rez*. Esth. i. 14.
 Meribbaal, *mer-c-bay'al*. 1 Chr. viii. 34.

- Merodachbaladan, *me-ro'dak-bal'a-dan*. Isa. xxxix. 1.
 Mesha, *me'shak*. 2 Kings iii. 4. 1 Chr. ii. 42.
 Meshach, *me'shak*. Dan. i. 7.
 Meshech, *me'shek*. Gen. x. 2. 1 Chr. i. 17.
 Meshelemiah, *mesh-el-e-my'ah*. 1 Chr. ix. 21.
 Meshezabeel, *mesh-ez'a-beel*. Neh. iii. 4.
 Meshilemith or Meshillemoth, *mesh-il'le-mith*, (*moth*.) Neh.
 xi. 13. 1 Chr. ix. 12.
 Meshobab, *me-sho'bab*. 1 Chr. iv. 34.
 Meshullam, *me-shul'lam*. Neh. iii. 4. 6. 1 Chr. v. 13.
 Meshullemeth, *me-shul'le-meth*. 2 Kings xxi. 19.
 Methusael, *me-thew'sa-el*. Gen. iv. 18.
 Methuseelah, *me-thew'se-lah*. Gen. v. 21.
 Meunim, *me-yew'nim*. Neh. vii. 52.
 Mezahab, *mez'a-hab*. Gen. xxxvi. 39.
 Miamin, *my-a'min*. Neh. xii. 5.
 Mibhar, *mib'har*. 1 Chr. xi. 38.
 Mibsam, *mib'sam*. Gen. xxv. 13.
 Mibzar, *mib'zar*. Gen. xxxvi. 42.
 Micah, *my'kah*. Judg. xvii. 1. 1 Chr. v. 5; viii. 34; ix. 15.
 40. Micah i. 1.
 Micaiah, *my-kay'yah*. 1 Kings xxii. 8.
 Micha, *my'kah*. Neh. x. 11.
 Michael, *my'ka-el*. Num. xiii. 13. 1 Chr. v. 13; vi. 40. Dan
 x. 13.
 Michah, *my'kah*. 1 Chr. xxiv. 24.
 Michaiah, *my-kay'yah*. 2 Chr. xiii. 2; xvii. 7.
 Michal, *my'kal*. 1 Sam. xiv. 49.
 Michri, *mik'ry*. 1 Chr. ix. 8.
 Midian, *mid'e-an*. Gen. xxv. 2.
 Mijamin, *my'ja-min*. 1 Chr. xxiv. 9.
 Mikloth, *mik'loth*. 1 Chr. viii. 32.
 Mikneiah, *mik-ny'ah*. 1 Chr. xv. 18.
 Milalai, *mil-a-lay'i*. Neh. xii. 36.
 Milcah, *mil'kah*. Gen. xi. 29. Num. xxvi. 33.
 Miniamin, *min-ny'a-min*. 2 Chr. xxxi. 15.
 Miriam, *mir'e-am*. Ex. xv. 20.
 Mirma, *mer'ma*. 1 Chr. viii. 10.
 Mishaël, *my-shay'el*. Ex. vi. 22. Neh. viii. 4. Dan. i. 6.
 Misham, *my'sham*. 1 Chr. viii. 12.
 Mishma, *mish'mah*. Gen. xxv. 14.
 Mishmannah, *mish-man'nah*. 1 Chr. xii. 10.
 Mispereth, *mis-pe'reth*. Neh. vii. 7.
 Mithredath, *mith're-dath*. Ezra i. 8.
 Mizpar, *miz'par*. Ezra ii. 2.
 Mizraim, *miz-ray'im*. Gen. x. 6.
 Mizzah, *miz'zah*. Gen. xxxvi. 13.
 Mnason, *nay'son*. Acts xxi. 16.
 Moab, *mo'ab*. Gen. xix. 37.
 Moadiah, *mo-a-dy'ah*. Neh. xii. 17.
 Molid, *mo'lid*. 1 Chr. ii. 29.
 Mordecai, *mor'de-kay*. Ezra ii. 2. Esth. ii. 5.
 Moses, *mo'zez*. Ex. ii. 10.
 Moza, *mo'zah*. 1 Chr. ii. 46; viii. 36.
 Muppm, *mup'pim*. Gen. xlvi. 21.
 Mushi, *mew'shy*. Num. iii. 20.

- Naam, *nay'am*. 1 Chr. iv. 15.
 Naamah, *nay'a-mah*. Gen. iv. 22. 1 Kings xiv. 21.
 Naaman, *nay'a-man*. Gen. xvi. 21. Num. xxvi. 40. 2 Kings
 v. 1.
 Naarah, *nay'a-rah*. 1 Chr. iv. 5.
 Naarai, *nay'a-ray*. 1 Chr. xi. 37.
 Naashon, *na-ash'on*. Num. i. 7.
 Naasson, *nay-as'son*. Matt. i. 4.
 Nabal, *nay'bal*. 1 Sam. xxv. 3.
 Naboth, *nay'both*. 1 Kings xxi. 1.
 Nachon, *nay'kon*. 2 Sam. vi. 6.
 Nachor, *nay'kor*. Luke iii. 34.
 Nadab, *nay'dab*. Ex. vi. 23. 1 Kings xiv. 20. 1 Chr. ii. 28 ;
 viii. 30.
 Nagge, *nag'gee*. Luke iii. 25.
 Naham, *nay'ham*. 1 Chr. iv. 19.
 Nahamani, *na-ham'a-ny*. Neh. vii. 7.
 Naharai, *na-har'a-i*. 1 Chr. xi. 39.
 Nahash, *nay'hash*. 1 Sam. xi. 1. 2 Sam. xvii. 25.
 Nahath, *nay'hath*. Gen. xxxvi. 17.
 Nahbi, *nah'be*. Num. xiii. 14.
 Nahor, *nay'hor*. Gen. xi. 22. 26.
 Nahson, *nah'son*. Ruth iv. 20.
 Nahum, *nay'hum*. Nab. i. 1.
 Naomi, *na-o'me*. Ruth i. 2.
 Naphish, *nay'fish*. Gen. xxv. 15.
 Naphthali, *naf'tha-le*. Gen. xxx. 8.
 Naphtuhim, *naf'tu-him*. Gen. x. 13.
 Narcissus, *nar-sis'sus*. Rom. xvi. 11.
 Nathan, *nay'than*. 2 Sam. v. 14; vii. 2. 1 Chr. ii. 36. Ezra
 viii. 16.
 Nathaniel, *na-than'e-el*. John i. 45.
 Nathan-melech, *nay'than-me'lek*. 2 Kings xxiii. 11.
 Naum, *nay'um*. Luke iii. 25.
 Neariah, *ne-a-ry'ah*. 1 Chr. iii. 22.
 Nebai, *ne-bay'i*. Neh. x. 19.
 Nebajoth, *ne-bay'joth*. Gen. xxv. 13.
 Nebat, *ne'bat*. 1 Kings xi. 26.
 Nebuchadnezzar, *neb-yew-kad-nez'zar*. 2 Kings xxiv. 1.
 Nebushasban, *neb-yew-shas'ban*. Jer. xxxix. 13.
 Nebuzaradan, *neb-yew-zar'a-dan*. Jer. xxxix. 10.
 Nechoh, *ne'ko*. 2 Chr. xxxv. 20.
 Nedabiah, *ned-a-by'ah*. 1 Chr. iii. 18.
 Nehemiah, *ne-he-my'ah*. Ezra ii. 2. Neh. i. 1; iii. 16.
 Nehum, *ne'hum*. Neh. vii. 7.
 Nehushta, *ne-hush'tah*. 2 Kings xxiv. 8.
 Nekoda, *ne-ko'dah*. Ezra ii. 48.
 Nemuel, *nem-yew'el*. Num. xxvi. 9.
 Nepheg, *ne'feg*. Ex. vi. 21.
 Nephish, *ne'fish*. 1 Chr. v. 19.
 Nephishesim, *ne-fish'e-sim*. Neh. vii. 52.
 Nephusim, *ne-feu'sim*. Ezra ii. 50.
 Ner, *ner*. 1 Sam. xiv. 50.
 Nereus, *ne're-us*. Rom. xvi. 15.
 Nergal-sharezer, *ner'gal-sha-re'zer*. Jer. xxxix. 13.
 Neri, *ne'ry*. Luke iii. 27.

- Neriah, *ne-ry'ah*. Jer. xxxii. 12.
 Nethaneel, *ne-than'e-el*. Num. i. 8. 1 Chr. ii. 14; xxvi. 4.
 2 Chr. xvii. 7. Ezra x. 22.
 Nethaniah, *neth-a-ny'ah*. 1 Chr. xxv. 12.
 Nezhiah, *ne-zy'ah*. Ezra ii. 54.
 Nicanor, *ny-kay'nor*. Acts vi. 5.
 Nicodemus, *nik-o-de'mus*. John iii. 1.
 Nicolas, *nik'o-las*. Acts vi. 5.
 Niger, *ny'jer*. Acts xiii. 1.
 Nimrod, *nim'rod*. Gen. x. 8.
 Nimshi, *nim'shy*. 2 Kings ix. 2.
 Noadiah, *no-ah-dy'ah*. Neh. vi. 14. Ezra viii. 33.
 Noah, *no'ah*. Gen. v. 29. Num. xxvi. 33.
 Nobah, *no'bah*. Num. xxxii. 42.
 Nodab, *no'dab*. 1 Chr. v. 19.
 Nogah, *no'gah*. 1 Chr. iii. 7.
 Nohah, *no'hah*. 1 Chr. viii. 2.
 Nun, *nun*. Ex. xxxiii. 11.
 Nymphas, *nim'fas*. Col. iv. 15.

 Obadiah, *o-ba-dy'ah*. 1 Kings xviii. 3. 1 Chr. xxvii. 19; vii.
 3; viii. 38; ix. 16. Ezra viii. 9. Obad. 1.
 Obal, *o'bal*. Gen. x. 23.
 Obed, *o'bed*. Ruth iv. 17. 1 Chr. ii. 37; xxvi. 7. 2 Chr. xxiii. 1.
 Obed-edom, *o'bed-e'dom*. 2 Sam. vi. 10. 1 Chr. xv. 18.
 Obil, *o'bil*. 1 Chr. xxvii. 30.
 Ocran, *ok'ran*. Num. i. 13.
 Oded, *o'ded*. 2 Chr. xv. 18; xxviii. 9.
 Og, *og*. Num. xxi. 33.
 Ohad, *o'had*. Gen. xlvi. 10.
 Ohel, *o'hel*. 1 Chr. iii. 20.
 Olympas, *o-lim'pas*. Rom. xvi. 15.
 Omar, *o'mar*. Gen. xxxvi. 11.
 Omri, *om'ry*. 1 Kings xvi. 16. 1 Chr. vii. 8; ix. 4; xxvii. 18.
 On, *on*. Num. xvi. 1.
 Onam, *o'nam*. Gen. xxxvi. 23.
 Onan, *o'nan*. Gen. xxxviii. 4.
 Onesimus, *o-nes'se-mus*. Col. iv. 9.
 Onesiphorus, *on-e-sif'o-rus*. 2 Tim. i. 16.
 Ophir, *o'fir*. Gen. x. 29.
 Ophrah, *off'rah*. 1 Chr. iv. 14.
 Oreb, *o'reb*. Judg. vii. 25.
 Oren, *o'ren*. 1 Chr. ii. 25.
 Ornan, *or'nan*. 1 Chr. xxi. 15.
 Orpah, *or'pah*. Ruth i. 4.
 Othniel, *oth'ne-el*. Josh. xv. 17.
 Ozem, *o'zem*. 1 Chr. ii. 15.
 Ozias, *o-zy'as*. Matt. i. 8.
 Ozni, *oz'ny*. Num. xxvi. 16.

 Paarai, *pay'a-ray*. 2 Sam. xxiii. 35.
 Padon, *pay'don*. Ezra ii. 44.
 Pagiel, *pay'je-el*. Num. i. 13.
 Pahath-moah, *pay'hath-mo'ab*. Ezra viii. 4.
 Palal, *pay'lal*. Neh. iii. 25.
 Pallu, *pal'lew*. Num. xxvi. 5.

- Palti, *pal'ty*. Num. xiii. 9.
 Paltiel, *pal'te-el*. Num. xxxiv. 26.
 Parmashta, *par-mash'tah*. Esth. ix. 9.
 Parmenas, *par'me-nas*. Acts vi. 5.
 Parnach, *par'nak*. Num. xxxiv. 25.
 Parosh, *pay'rosh*. Ezra ii. 3.
 Parshandatha, *par-shan'da-thah*. Esth. ix. 7.
 Paruah, *par'yew-ah*. 1 Kings iv. 17.
 Pasach, *pay'sak*. 1 Chr. vii. 33.
 Paseah, *pa-se'ah*. 1 Chr. iv. 12.
 Pashur, *pash'ur*. 1 Chr. ix. 12. Jer. xx. 1.
 Pathrusim, *path-rew'sim*. Gen. x. 14.
 Patrobas, *pat-ro'bas*. Rom. xvi. 14.
 Paul, *pawl*. Acts xiii. 9.
 Pedahel, *ped'a-hel*. Num. xxxiv. 28.
 Pedahzur, *ped-ah'zur*. Num. i. 10.
 Pedajiah, *ped-a'yah*. 2 Kings xxiii. 36. 1 Chr. iii. 18. Neh.
 iii. 25; xi. 7.
 Pekah, *pe'kah*. 2 Kings xv. 25.
 Pekahiah, *pek-a-hi'ah*. 2 Kings xv. 22.
 Pelaiah, *pel-a-i'ah*. 1 Chr. iii. 24.
 Pelaliah, *pel-a-ty'ah*. Neh. xi. 12.
 Pelatiah, *pel-a-ty'ah*. 1 Chr. iv. 42. Ez. xi. 13.
 Peleg, *pe'leg*. Gen. x. 25.
 Pelet, *pe'let*. 1 Chr. ii. 47; xii. 3.
 Peleth, *pe'leth*. Num. xvi. 1. 1 Chr. ii. 33.
 Peninnah, *pe-nin'nah*. 1 Sam. i. 2.
 Penuel, *pen-yew'el*. 1 Chr. iv. 4; viii. 25.
 Peresh, *pe'resh*. 1 Chr. vii. 16.
 Perez, *pe'rez*. 1 Chr. xxvii. 3. Neh. xi. 4.
 Perida, *pe-ry'dah*. Neh. vii. 57.
 Persis, *per'sis*. Rom. xvi. 12.
 Peruda, *per-yew'dah*. Ezra ii. 55.
 Peter, *pe'ter*. Matt. iv. 18.
 Pethahiah, *peth-a-hy'ah*. 1 Chr. xxiv. 16.
 Pethuel, *peth-yew'el*. Joel i. 1.
 Peulthai, *pe-ul'thay*. 1 Chr. xxvi. 5.
 Phalec, *fay'lek*. Luke iii. 35.
 Phallu, *fal'lew*. Gen. xlv. 9.
 Phalti, *fal'ty*, or }
 Phaltiel, *fal'te-el*. { 1 Sam. xxv. 44. 2 Sam. iii. 15.
 Phanuel, *fan-yew'el*. Luke ii. 36.
 Pharaoh, *fa'ro*. Gen. xxxix. 1.
 Pharaoh-hophra, *fa'ro-hof'rah*. Jer. xlv. 30.
 Pharaoh-necho, *fa'ro-ne'ko*. 2 Kings xxiii. 29.
 Phares or Pharez, *fa'rez*. Gen. xxxviii. 29. Matt. i. 3.
 Pharosh, *fa'rosh*. Ezra viii. 3.
 Phaseah, *fa-se'ah*. Neh. vii. 51.
 Phebe, *fee'be*. Rom. xvi. 1.
 Phichol, *fy'kol*. Gen. xxi. 32.
 Philemon, *fi-le'mon*. Philemon 1.
 Philetus, *fi-le'tus*. 2 Tim. ii. 17.
 Philip, *fil'lip*. Matt. x. 3. Luke iii. 1. Acts vi. 5.
 Philologus, *fil-lol'o-gus*. Rom. xvi. 15.
 Phinehas, *fin'ne-has*. Ex. vi. 25. 1 Sam. i. 3.
 Phlegon, *fleg'on*. Rom. xvi. 14.

Phurah, *few'rah*. Judg. vii. 11.
 Phut, *fut*. Gen. x. 6.
 Phuvah, *few'vah*. Gen. xlv. 13.
 Phygellus, *fy-gel'lus*. 2 Tim. i. 15.
 Pilate, *py'lat*. Matt. xxvii. 2.
 Pildash, *pil'dash*. Gen. xxii. 22.
 Pileha, *pi'l'e-hah*. Neh. x. 24.
 Piltai, *pi'l'tay*. Neh. xii. 17.
 Pinon, *py'non*. Gen. xxxvi. 41.
 Piram, *py'ram*. Josh. x. 3.
 Pispah, *pis'pah*. 1 Chr. vii. 38.
 Pithon, *py'thon*. 1 Chr. viii. 35.
 Pochereth, *pok'e-reth*. Ezra ii. 57.
 Pontius, *pon'she-us*. Matt. xxvii. 2.
 Poratha, *por'a-thah*. Esth. ix. 8.
 Portius Festus, *por'shus-fes'tus*. Acts xxiv. 27.
 Potiphar, *pot'e-far*. Gen. xxxvii. 36.
 Potiphera, *pot-e-fe'rah*. Gen. xli. 45.
 Prisca, *pris'kah*. 2 Tim. iv. 19.
 Priscilla, *pris-sil'lah*. Acts xviii. 2.
 Prochorus, *prok'o-rus*. Acts vi. 5.
 Pua, *pew'ah*. Num. xxvi. 23.
 Puah, *pew'ah*. Ex. i. 15. Judg. x. 1.
 Publius, *pub'le-us*. Acts xxviii. 8.
 Pudens, *pew'dens*. 2 Tim. iv. 21.
 Pul, *pul*, (as *dull*.) 2 Kings xv. 19.
 Putiel, *pew'te-el*. Ex. vi. 25.

Quartus, *quar'tus*. Rom. xvi. 23.

Raamah, *ray'a-mah*. Gen. x. 7.
 Raamiah, *ra-a-my'ah*. Neh. vii. 7.
 Rabmag, *rab'mag*. Jer. xxxix. 3.
 Rabsaris, *rab'sa'ris*. 2 Kings xviii. 17.
 Rabshakeh, *rab'sha-keh*. 2 Kings xviii. 17.
 Rachab, *ray'kab*. Matt. i. 5.
 Rachel, *ray'chel*. Gen. xxix. 6.
 Raddai, *rad'da-i*. 1 Chr. ii. 14.
 Ragau, *ray'gaw*. Luke iii. 35.
 Raguel, *rag-yew'el*. Num. x. 29.
 Rahab, *ray'hab*. Josh. ii. 1.
 Raham, *ray'ham*. 1 Chr. ii. 44.
 Rakem, *ray'kem*. 1 Chr. vii. 16.
 Ram, *ram*. Ruth iv. 19.
 Ramiah, *ray-my'ah*. Ezra x. 25.
 Raphah, *ray'fah*. 1 Chr. viii. 37.
 Raphu, *ray'few*. Num. xiii. 9.
 Reaia, *re-a'yah*. 1 Chr. v. 5.
 Reaiah, *re-a'yah*. 1 Chr. iv. 2.
 Reba, *re'bah*. Num. xxxi. 8.
 Rebekah, *re-bek'ah*. Gen. xxii. 23.
 Rechab, *re'kab*. 2 Sam. iv. 2. 2 Kings x. 15. Neh. iii. 14.
 Reelaiah, *re-el-a'yah*. Ezra ii. 2.
 Regem, *re'jem*. 1 Chr. ii. 47.
 Regem-melek, *re'jem-me'lek*. Zech. vii. 2.
 Rehabiah, *re-ha-by'ah*. 1 Chr. xxiii. 17.

- Rehob, *re'hob*. 2 Sam. viii. 3. Neh. x. 11.
 Rehoboam, *re-ho-bo'am*. 1 Kings xi. 43.
 Rehum, *re'hum*. Ezra ii. 2; iv. 8.
 Rei, *re'i*. 1 Kings i. 8.
 Rekem, *re'kem*. Num. xxxi. 8.
 Remaliah, *rem-a-ly'ah*. Isaiah vii. 4.
 Rephael, *re'fa-el*. 1 Chr. xxvi. 7.
 Rephah, *re'fah*. 1 Chr. vii. 25.
 Rephaiah, *re-fay'yah*. 1 Chr. iii. 21; vii. 2; ix. 43.
 Resheph, *re'shef*. 1 Chr. vii. 25.
 Reu, *re'yew*. Gen. xi. 18.
 Reuben, *ru'ben*. Gen. xxix. 32.
 Reuel, *re-yew'el*. Gen. xxxvi. 4. Ex. ii. 18.
 Reumah, *ru'mah*. Gen. xxii. 24.
 Rezia, *re-zy'ah*. 1 Chr. vii. 39.
 Rezin, *re'zin*. 2 Kings xv. 37. Ezra ii. 48.
 Rezon, *re'zon*. 1 Kings xi. 23.
 Rhesa, *re'sah*. Luke iii. 27.
 Rhoda, *ro'dah*. Acts xii. 13.
 Ribai, *ry'bay*. 1 Chr. xi. 31.
 Rimmon, *rim'mon*. 2 Sam. iv. 2.
 Rinnah, *rin'nah*. 1 Chr. iv. 20.
 Riphath, *ry'fath*. Gen. x. 3.
 Rizpah, *riz'pah*. 2 Sam. iii. 7.
 Rohgah, *ro'gah*. 1 Chr. vii. 34.
 Romamti-ezer, *ro-mam'te-e'zer*. 1 Chr. xxv. 4.
 Rosh, *rosh*. Gen. xlvi. 21.
 Rufus, *rew'fus*. Mark xv. 21. Rom. xvi. 13.
 Ruth, *rooth*. Ruth i. 4.

 Sabtah or Sabta, *sab'tah*. Gen. x. 7.
 Sabtechah, *sab'te-kah*. Gen. x. 7.
 Sacar, *say'kar*. 1 Chr. xi. 35.
 Sadoc, *say'dok*. Matt. i. 14.
 Salah or Sala, *say'lah*. Gen. x. 24.
 Salathiel, *sa-lay'the-el*. 1 Chr. iii. 17.
 Sallai, *sal'lay-i*. Neh. xi. 8.
 Sallu, *sal'lew*. 1 Chr. ix. 7.
 Salma, *sal'mah*. 1 Chr. ii. 11. 51.
 Salmon, *sal'mon*. Ruth iv. 20.
 Salome, *sa-lo'me*. Mark xv. 40.
 Salu, *say'lew*. Num. xxv. 14.
 Samgar-nebo, *sam'gar-ne'bo*. Jer. xxxix. 3.
 Samlah, *sam'lah*. Gen. xxxvi. 36.
 Samson, *sam'son*. Judg. xiii. 24.
 Samuel, *sam'u-el*. 1 Sam. i. 20.
 Sanballat, *san-bal'lat*. Neh. ii. 10.
 Saph, *saff*. 2 Sam. xxi. 18.
 Sapphira, *saf'fy'rah*. Acts v. 1.
 Sarai, *say'rai*. Gen. xvii. 15.
 Sarah, *say'rah*. Gen. xvii. 15. Num. xxvi. 46.
 Saraph, *say'raf*. 1 Chr. iv. 22.
 Sargon, *sar'gon*. Isa. xx. 1.
 Sarsechim, *sar-se'kim*. Jer. xxxix. 3.
 Saruch, *say'ruk*. Luke iii. 35.
 Saul, *sawl*. Gen. xxxvi. 37. 1 Sam. ix. 2. Acts vii. 58.

- Sceva, *se'vah*. Acts xix. 14.
 Seba, *se'bah*. Gen. x. 7.
 Secundus, *se-kun'dus*. Acts xx. 4.
 Segub, *se'gub*. 1 Kings xvi. 34. 1 Chr. ii. 21.
 Seir, *se'ir*. Gen. xxxvi. 20.
 Seled, *se'led*. 1 Chr. ii. 30.
 Sem, *sem*. Luke iii. 36.
 Semachiah, *sem-a-ky'ah*. 1 Chr. xxvi. 7.
 Semei, *sem'e-i*. Luke iii. 26.
 Sennaah, *se-nay'ah*. Ezra ii. 35.
 Sennacherib, *sen-nak'e-rib*. 2 Kings xviii. 13.
 Senuah, *sen'u-ah*. Neh. xi. 9.
 Seorim, *se-o'rim*. 1 Chr. xxiv. 8.
 Serah, *se'rah*. Gen. xlvi. 17.
 Seraiah, *ser-a-i'ah*. 2 Sam. viii. 17. 2 Kings xxv. 18. 23.
 1 Chr. iv. 14. Ezra vii. 1.
 Sered, *se'red*. Gen. xlvi. 14.
 Sergius, *ser'je-us*. Acts xiii. 7.
 Serug, *se'rug*. Gen. xi. 20.
 Seth, *seth*. Gen. v. 3.
 Sethur, *se'ther*. Num. xiii. 13.
 Shaaph, *shay'af*. 1 Chr. ii. 47.
 Shaashgaz, *shay-ash'gaz*. Esth. ii. 14.
 Shabbethai, *shab-beth'a-i*. Ezra x. 15.
 Shachia, *shak-i'ah*. 1 Chr. viii. 10.
 Shadrach, *shay'drak*. Dan. i. 7.
 Shage, *shay'ge*. 1 Chr. xi. 34.
 Shahrarim, *shay-ha-ray'im*. 1 Chr. viii. 8.
 Shallum, *shal'lum*. 2 Kings xv. 10; xxii. 14. 1 Chr. ii. 40;
 iv. 25; vi. 12; vii. 13. Ezra vii. 2.
 Shalmi, *shal'may*. Ezra ii. 46.
 Shalman, *shal'man*. Hos. x. 14.
 Shalmanezzer, *shal-ma-ne'zer*. 2 Kings xvii. 3.
 Shama, *shay'mah*. 1 Chr. xi. 44.
 Shamariah, *sham-a-ry'ah*. 2 Chr. xi. 19.
 Shamed, *shay'med*. 1 Chr. viii. 12.
 Shamer, *shay'mer*. 1 Chr. vi. 46.
 Shamgar, *sham'gar*. Judg. iii. 31.
 Shamhuth, *sham'huth*. 1 Chr. xxvii. 8.
 Shamir, *shay'mer*. 1 Chr. xxiv. 24.
 Shamma, *sham'mah*. 1 Chr. vii. 37.
 Shammah, *sham'mah*. Gen. xxxvi. 17. 1 Sam. xvi. 9. 2 Sam.
 xxiii. 11.
 Shammai, *sham'ma-i*. 1 Chr. ii. 28.
 Shammoth, *sham'moth*. 1 Chr. xi. 27.
 Shammua or Shammuah, *sham-mew'ah*. Num. xiii. 4. 2 Sam.
 v. 14. Neh. xi. 17.
 Shamsherai, *sham-she-ray'i*. 1 Chr. viii. 26.
 Shapham, *shay'fam*. 1 Chr. v. 12.
 Shaphan, *shay'fan*. 2 Kings xxii. 3.
 Shaphat, *shay'fat*. Num. xiii. 5. 1 Kings xix. 16. 1 Chr. iii.
 22; xxvii. 29.
 Sharai, *sha-ray'i*. Ezra x. 40.
 Sharar, *shay'rar*. 2 Sam. xxiii. 33.
 Sharezer, *sha-re'zer*. 2 Kings xix. 37.
 Shashai, *shash'a-i*. Ezra x. 40.

- Shashak, *sha'shak*. 1 Chr. viii. 14.
 Shaul, *shay'ul*. Gen. xlv. 10.
 Sheal, *she'al*. Ezra x. 29.
 Shealtiel, *she-al'te-el*. Hagg. i. 1.
 Sheariah, *she-a-ry'ah*. 1 Chr. viii. 38.
 Shear-jashub, *she'ar-jay'shub*. Isa. vii. 3.
 Sheba, *she'ba*. Gen. x. 7. 28; xxv. 3. 1 Chr. v. 13.
 Shebaniah, *sheb-a-ny'ah*. Neh. ix. 4.
 Sheber, *she'ber*. 1 Chr. ii. 48.
 Shebna, *sheb'nah*. 2 Kings xviii. 18.
 Shebuel, *sheb'yew-el*. 1 Chr. xxvi. 24.
 Shechaniah, *shek-a-ny'ah*. 1 Chr. iii. 22.
 Shechem, *she'kem*. Gen. xxxiv. 2. 1 Chr. vii. 19.
 Shedeur, *shed'e-ur*. Num. i. 5.
 Shehariah, *she-ha-ry'ah*. 1 Chr. viii. 26.
 Shelah, *she'lah*. Gen. xxxviii. 11. 1 Chr. i. 18.
 Shelemiah, *shel-e-my'ah*. 1 Chr. xxvi. 14. Ezra x. 39. Jer.
 xxxvi. 14.
 Sheleph, *she'lef*. Gen. x. 26.
 Shelesh, *she'lesh*. 1 Chr. vii. 35.
 Shelomi, *she-lo'my*. Num. xxxiv. 27.
 Shelomith, *shel'o-mith*. Lev. xxiv. 11. 1 Chr. xxiii. 9; xxvi. 25.
 Shelomoth, *shel'o-moth*. 1 Chr. xxiv. 22.
 Shelumiel, *she-lu'me-el*. Num. i. 6.
 Shem, *shem*. Gen. v. 32.
 Shema, *she'mah*. 1 Chr. ii. 43; v. 8.
 Shemaah, *shem'a-ah*. 1 Chr. xii. 3.
 Shemaiah, *shem-a-i'ah*. 1 Kings xii. 22. 1 Chr. iii. 22; xxvi.
 4. Ezra viii. 13.
 Shemariah, *shem-a-ry'ah*. 1 Chr. xii. 5.
 Shemeber, *shem-e'ber*. Gen. xiv. 2.
 Shemer, *she'mer*. 1 Kings xvi. 24.
 Shemida, *she-my'dah*. Num. xxvi. 32.
 Shemiramoth, *she-mir'a-moth*. 1 Chr. xv. 18.
 Shemuel, *she'mew-el*. Num. xxxiv. 20.
 Shenazar, *she-nay'zar*. 1 Chr. iii. 18.
 Shephatiah, *shef-a-ty'ah*. 2 Sam. iii. 4. 1 Chr. xii. 5; xxvii. 16.
 Shephi, *she'fy*. 1 Chr. i. 40.
 Shepho, *she'fo*. Gen. xxxvi. 23.
 Shephuphan, *she-few'fan*. 1 Chr. viii. 5.
 Sherah, *she'rah*. 1 Chr. vii. 24.
 Sherebiah, *sher-e-by'ah*. Ezra viii. 18.
 Sheresh, *she'resh*. 1 Chr. vii. 16.
 Sherezzer, *sher-e'zer*. Zech. vii. 2.
 Sheshai, *she'shay*. Num. xiii. 22.
 Sheshan, *she'shan*. 1 Chr. ii. 31.
 Sheshbazzar, *shesh-baz'zar*. Ezra i. 8.
 Sheth, *sheth*. 1 Chr. i. 1.
 Shethar, *she'thar*. Esth. i. 14.
 Shethar-boznai, *she'thar-boz'nay*. Ezra v. 3.
 Sheva, *she'vah*. 1 Chr. ii. 49.
 Shilhi, *shil'hy*. 1 Kings xxii. 42.
 Shillem, *shil'lem*. Num. xxvi. 49.
 Shiloni, *she-lo'ny*. Neh. xi. 5.
 Shilshah, *shil'shah*. 1 Chr. vii. 37.
 Shimea, *shim'e-ah*. 1 Chr. iii. 5; vi. 39.

- Shimeah, *shim'e-ah*. 2 Sam. xiii. 3. 1 Chr. viii. 32.
 Shimeam, *shim'e-am*. 1 Chr. ix. 38.
 Shimeath, *shim'e-ath*. 2 Kings xii. 21.
 Shimei, *shim'e-i*. Num. iii. 18. 2 Sam. xvi. 5. 1 Kings iv. 18.
 1 Chr. iii. 19; v. 4; vi. 17.
 Shimeon, *shim'e-on*. Ezra x. 31.
 Shimhi, *shim'hy*. 1 Chr. viii. 21.
 Shimi, *shim'i*. Ex. vi. 17.
 Shimma, *shim'mah*. 1 Chr. ii. 13.
 Shimon, *shy'mon*. 1 Chr. iv. 20.
 Shimrath, *shim'rath*. 1 Chr. viii. 21.
 Shimri, *shim'ry*. 1 Chr. xi. 45.
 Shimrith, *shim'rith*. 2 Chr. xxiv. 26.
 Shimron, *shim'ron*. Gen. xlv. 13.
 Shimshai, *shim'shay*. Ezra iv. 8.
 Shinab, *shy'nab*. Gen. xiv. 2.
 Shiphi, *shy'fy*. 1 Chr. iv. 37.
 Shiprah, *shif'rah*. Ex. i. 15.
 Shiptan, *shif'tan*. Num. xxxiv. 24.
 Shisha, *shy'shak*. 1 Kings iv. 3.
 Shishak, *shy'shak*. 1 Kings xiv. 25.
 Shiza, *shy'zah*. 1 Chr. xi. 42.
 Shoa, *sho'ah*. Ez. xxiii. 23.
 Shobab, *sho'bab*. 2 Sam. v. 14.
 Shobach, *sho'bak*. 2 Sam. x. 16.
 Shobai, *sho-bay'i*. Ezra ii. 42.
 Shobal, *sho'bal*. Gen. xxxvi. 20.
 Shobek, *sho'bek*. Neh. x. 24.
 Shobi, *sho'by*. 2 Sam. xvii. 27.
 Shobam, *sho'ham*. 1 Chr. xxiv. 27.
 Shomer, *sho'mer*. 2 Kings xii. 21.
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 Shua or Shuah, *shu'ah*. Gen. xxv. 2; xxxviii. 2.
 Shual, *shu'al*. 1 Chr. vii. 36.
 Shubael, *shu'ba-el*. 1 Chr. xxiv. 20.
 Shuham, *shu'ham*. Num. xxvi. 42.
 Shuni, *shu'ny*. Gen. xlv. 16.
 Shupham, *shu'fam*. Num. xxvi. 39.
 Shuppim, *shup'pim*. 1 Chr. vii. 12.
 Shuthelah, *shu'the-lah*. Num. xxvi. 35.
 Sia, *sy'ah*. Neh. vii. 47.
 Siaha, *sy-a'hah*. Ezra ii. 44.
 Sibbechai, *sib'be-kay*. 2 Sam. xxi. 18.
 Sidon, *sy'don*. Gen. x. 15.
 Sihon, *sy'hon*. Num. xxi. 21.
 Silas, *sy'las*. Acts xv. 22.
 Silvanus, *sil-vay'nus*. 2 Cor. i. 19.
 Simeon, *sim'e-on*. Gen. xxix. 33. Luke ii. 25; iii. 30. Acts
 xiii. 1; xv. 14.
 Simon, *sy'mon*. Matt. iv. 18; x. 4; xiii. 55; xxvi. 6; xxvii. 32.
 John vi. 71. Acts viii. 9; ix. 43.
 Simri, *sim'ry*. 1 Chr. xxvi. 10.
 Sippai, *sip'pay*. 1 Chr. xx. 4.
 Sisamai, *sis-am'a-i*. 1 Chr. ii. 40.
 Sisera, *sis'e-rah*. Judg. iv. 2.
 So, *so*. 2 Kings xvii. 4.

- Socho, *so'ko*. 1 Chr. iv. 18.
 Sodi, *so'dy*. Num. xiii. 10.
 Solomon, *sol'o-mon*. 2 Sam. v. 14.
 Sopater, *sop'a-ter*. Acts xx. 4.
 Sophereth, *so-fe'reth*. Ezra ii. 55.
 Sosipater, *so-sip'a-ter*. Rom. xvi. 21.
 Sosthenes, *sos'te-nes*. Acts xviii. 17.
 Sotai, *so'ta-i*. Ezra ii. 55.
 Stachys, *sta'kees*. Rom. xvi. 9.
 Stephanas, *stef'a-nas*. 1 Cor. i. 16.
 Stephen, *ste'fen*. Acts vi. 5.
 Suah, *su'ah*. 1 Chr. vii. 36.
 Susanna, *su-san'nah*. Luke viii. 3.
 Susi, *su'sy*. Num. xiii. 11.
 Syntyche, *sin'te-ke*. Phil. iv. 2.

 Tabbaoth, *tab'ba-oth*. Neh. vii. 46.
 Tabeal, *ta-be'al*. Isa. vii. 6.
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 Tahath, *tay'hath*. 1 Chr. vi. 37; vii. 20.
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 Tamar, *tay'mar*. Gen. xxxviii. 6. 2 Sam. xiii. 1.
 Tanhumeth, *tan-hew'meth*. Jer. xl. 8.
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 Tarea, *tay're-ah*. 1 Chr. viii. 35.
 Tarshish, *tar'shish*. Gen. x. 4.
 Tartan, *tar'tan*. Isa. xx. 1.
 Tatnai, *tat'nay*. Ezra v. 3.
 Tebah, *te'bah*. Gen. xxii. 24.
 Tebaliah, *teb-a-ly'ah*. 1 Chr. xxvi. 11.
 Tehinnah, *te-hin'nah*. 1 Chr. iv. 12.
 Telah, *te'lah*. 1 Chr. vii. 25.
 Tema, *te'mah*. Gen. xxv. 15.
 Teman, *te'man*. Gen. xxxvi. 11.
 Temeni, *tem'e-ny*. 1 Chr. iv. 6.
 Terah, *te'rah*. Gen. xi. 24.
 Teresh, *te'resh*. Esth. ii. 21.
 Tertius, *ter'she-us*. Rom. xvi. 22.
 Tertullus, *ter-tul'lus*. Acts xxiv. 1.
 Thaddæus, *thad-de'us*. Matt. x. 3.
 Thahash, *thay'hash*. Gen. xxii. 24.
 Thamah, *thay'mah*. Ezra ii. 53.
 Thara, *thay'rah*. Luke iii. 34.
 Tharshish, *thar'shish*. 1 Chr. vii. 10.
 Theophilus, *the-of'fe-lus*. Luke i. 3.
 Theudas, *thu'das*. Acts v. 36.
 Thomas, *tom'as*. Matt. x. 3.
 Tibni, *tib'ny*. 1 Kings xvi. 21.
 Tidal, *ty'dal*. Gen. xiv. 1.

- Tiglath-pilezer, *tig'lath-pe-le'zer*. 2 Kings xv. 29.
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 Tilon, *ty'lon*. 1 Chr. iv. 20.
 Timeus, *te-me'us*. Mark x. 46.
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 Timnah, *tim'nah*. Gen. xxxvi. 40.
 Timon, *ty'mon*. Acts vi. 5.
 Timotheus, *te-mo'the-us*. Acts xvi. 1.
 Tiras, *ty'ras*. Gen. x. 2.
 Tirhakah, *tir-hay'kah*. 2 Kings xix. 9.
 Tirhanah, *tir-hay'nah*. 1 Chr. ii. 48.
 Tiria, *tyr'e-a*. 1 Chr. iv. 16.
 Tirzah, *tyr'zah*. Num. xxvi. 33.
 Titus, *ty'tus*. 2 Cor. ii. 13.
 Toah, *to'ah*. 1 Chr. vi. 34.
 Tob-adonijah, *tob'ad-o-ny'jah*. 2 Chr. xvii. 8.
 Tobiah, *to-by'ah*. Ezra ii. 60. Neh. ii. 10.
 Togarmah, *to-gar'mah*. Gen. x. 3.
 Toi, *to'i*. 2 Sam. viii. 9.
 Tola, *to'lah*. Gen. xlvi. 13. Judg. x. 1.
 Tou, *to'ew*. 1 Chr. xviii. 9.
 Trophimus, *trof'e-mus*. Acts xx. 4.
 Tryphena, *try-fe'nah*. Rom. xvi. 12.
 Tryphosah, *try-fo'sah*. Rom. xvi. 12.
 Tubal, *tu'bal*. Gen. x. 2.
 Tubal Cain, *tu'bal kain*. Gen. iv. 22.
 Tychicus, *tik'e-kus*. Acts xx. 4.
 Tyrannus, *ty-ran'nus*. Acts xix. 9.

 Ucal, *yew'cal*. Prov. xxx. 1.
 Uel, *yew'el*. Ezra x. 34.
 Ulam, *yew'lam*. 1 Chr. vii. 16; viii. 39.
 Ulla, *ul'lah*. 1 Chr. vii. 39.
 Unni, *un'ny*. Neh. xii. 9.
 Ur, *ur*. 1 Chr. xi. 35.
 Urbane, *ur'ba-ne*. Rom. xvi. 9.
 Uri, *yew'ry*. Ex. xxxi. 2. 1 Kings iv. 19. Ezra x. 24.
 Uriah, *yew-ry'ah*. 2 Sam. xi. 3. Ezra viii. 33.
 Uriel, *yew're-cl*. 2 Chr. xiii. 2.
 Urijah, *yew-ry'jah*. 2 Kings xvi. 10.
 Uthai, *yew'tha-i*. 1 Chr. ix. 4.
 Uz, *uz*. Gen. x. 23; xxxvi. 28.
 Uzai, *yew-za'i*. Neh. iii. 25.
 Uzal, *yew'zal*. Gen. x. 27.
 Uzzah or Uzza, *uz'zah*. 2 Sam. vi. 3. 1 Chr. vi. 29.
 Uzzi, *uz'zy*. 1 Chr. vi. 5; vii. 2. 7.
 Uziah, *uz-zy'ah*. 2 Kings xv. 13. 1 Chr. vi. 24. Ezra
 x. 21.
 Uzziel, *uz-zy'el*. Ex. vi. 18. 1 Chr. vii. 7; xxv. 4. 2 Chr.
 xxix. 14.

 Vajesatha, *va-jes'a-thah*. Esth. ix. 9.
 Vaniah, *va-ny'ah*. Ezra x. 36.
 Vashni, *vash'ny*. 1 Chr. vi. 28.
 Vashti, *vash'ty*. Esth. i. 9.
 Vophsi, *vof'sy*. Num. xiii. 14.

- Zaavan, *zay'a-van*. Gen. xxxvi. 27.
 Zabad, *zay'bad*. 1 Chr. ii. 36; vii. 21.
 Zabbai, *zab'bay*. Ezra x. 28.
 Zabbud, *zab'bud*. Ezra viii. 14.
 Zabdi, *zab'dy*. 1 Chr. viii. 19.
 Zabdiel, *zab'de-el*. 1 Chr. xxvii. 2.
 Zabud, *zay'bud*. 1 Kings iv. 5.
 Zaccai, *zak'ka-i*. Ezra ii. 9.
 Zaccheus, *zak-ke'us*. Luke xix. 2.
 Zacchur, *zak'ker*. 1 Chr. iv. 26.
 Zaccur, *zak'ker*. Num. xiii. 4. 1 Chr. xxiv. 27. Neh. iii. 2;
 x. 12.
 Zachariah, *zak-a-ry'ah*, or } 2 Kings xiv. 29. 1 Chr. v. 7; ix.
 Zechariah, *zek-a-ry'ah*. } 21; xxvi. 11. Neh. viii. 4; xi. 5;
 xii. 35. Zech. i. 1.
 Zacharias, *zak-a-ry'as*. Luke i. 5.
 Zacher, *zay'ker*. 1 Chr. viii. 31.
 Zadok, *zay'dok*. 2 Sam. viii. 17. Neh. iii. 4; xi. 11.
 Zaham, *zay'ham*. 2 Chr. xi. 19.
 Zalaph, *zay'taf*. Neh. iii. 30.
 Zalmion, *zal'mon*. 2 Sam. xxiii. 28.
 Zalmunna, *zal-mun'nah*. Judg. vii. 5.
 Zanoah, *zan-o'ah*. 1 Chr. iv. 18.
 Zaphnathpaaneah, *zaf'nath-pay-a-no'ah*. Gen. xli. 45.
 Zarah, *zay'rah*. Gen. xxxviii. 30.
 Zattu, *zat'tew*. Neh. vii. 13.
 Zaza, *zay'zah*. 1 Chr. ii. 33.
 Zebadiah, *zeb-a-dy'ah*. 1 Chr. viii. 15. 17; xii. 7.
 Zebah, *ze'bah*. Judg. viii. 5.
 Zebedee, *zeb'be-dce*. Matt. iv. 21.
 Zebina, *ze-by'nah*. Ezra x. 43.
 Zebudah, *ze-beu'dah*. 2 Kings xxiii. 36.
 Zebul, *ze'bul*, (as dull.) Judg. ix. 28.
 Zebulun, *zeb'u-lun*. Gen. xxx. 26.
 Zedekiah, *zed-e-ky'ah*. 1 Kings xxii. 11. 2 Kings xxiv. 17.
 1 Chr. iii. 15. 16.
 Zeeb, *ze'eb*. Judg. vii. 25.
 Zelek, *ze'lek*. 1 Chr. xi. 39.
 Zelophehad, *ze-lo'fe-had*. Num. xxvi. 33.
 Zelotes, *ze-lo'tes*. Luke vi. 15.
 Zemira, *ze-my'rah*. 1 Chr. vii. 8.
 Zenas, *ze'nas*. Tit. iii. 13.
 Zephaniah, *zef-a-ny'ah*. 2 Kings xxv. 18. Jer. xxxvii. 3.
 Zeph. i. 1.
 Zepho, *ze'fo*. Gen. xxxvi. 11.
 Zerah, *ze'rah*. Gen. xxxvi. 13. Josh. vii. 1. 1 Chr. iv. 24.
 Zerahiah, *zer-a-hy'ah*. 1 Chr. vi. 6.
 Zeresh, *ze'resh*. Esth. v. 10.
 Zereth, *ze'reth*. 1 Chr. iv. 7.
 Zeri, *ze'ry*. 1 Chr. xxv. 3.
 Zeror, *ze'ror*. 1 Sam. ix. 1.
 Zeruah, *ze-ru'ah*. 1 Kings xi. 26.
 Zerubbabel, *ze-rub'ba-bel*. 1 Chr. iii. 19. Ezra iii. 2.
 Zeruiah, *zer-u-i'ah*. 2 Sam. ii. 18.
 Zetham, *ze'tham*. 1 Chr. xxvi. 22.
 Zethan, *ze'than*. 1 Chr. vii. 10; xxiii. 8.

- Zethar, ze'thar. Esth. i. 10.
 Zia, zy'ah. 1 Chr. v. 13.
 Ziba, zy'bah. 2 Sam. ix. 2.
 Zibeaon, zib'e-on. Gen. xxxvi. 2. 29.
 Zibia, zib-i'ah. 1 Chr. viii. 9.
 Zibiah, zib-i'ah. 2 Kings xii. 1.
 Zichri, zik'ry. Ex. vi. 21. 1 Chr. viii. 19. 23. 27. 2 Chr. xvii. 16.
 Zidkijah, zid-ky'jah. Neh. x. 1.
 Ziha, zy'hah. Ezra ii. 43.
 Zillah, zil'lah. Gen. iv. 19.
 Zilpah, zil'pah. Gen. xxix. 24.
 Zilthai, zil'thay. 1 Chr. viii. 20.
 Zimmah, zim'mah. 1 Chr. vi. 20.
 Zimran, zim'ran. Gen. xxv. 2.
 Zimri, zim'ry. Num. xxv. 14. 1 Kings xvi. 9. 1 Chr. ii. 6; viii. 36; ix. 42.
 Zina, zy'nah. 1 Chr. xxiii. 10.
 Ziph, ziff. 1 Chr. iv. 16.
 Ziphah, zy'fah. 1 Chr. iv. 16.
 Ziphion, zif'e-on. Gen. xlv. 16.
 Zippor, zip'por. Num. xxii. 2.
 Zipporah, zip-po'rah. Ex. ii. 21.
 Zithri, zith'ry. Ex. vi. 22.
 Ziza, zy'zah. 1 Chr. iv. 37.
 Zobebah, zo-be'bah. 1 Chr. iv. 8.
 Zohar, zo'har. Gen. xxiii. 8; xlv. 10.
 Zoheth, zo'heth. 1 Chr. iv. 20.
 Zophah, zo'fah. 1 Chr. vii. 36.
 Zophai, zo'fay. 1 Chr. vi. 26.
 Zophar, zo'far. Job ii. 11.
 Zorobabel, zo-rob'a-bel. Matt. i. 12.
 Zuar, zu'ar. Num. i. 8.
 Zuph, zuf. 1 Sam. i. 1.
 Zur, zur. Num. xxv. 15. 1 Chr. viii. 30.
 Zuriel, zu're-el. Num. iii. 35.
 Zuri-shaddai, zu'ry-shad'c-i. Num. i. 6.

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